

DIVINE WORD Messenger

WINTER — 1975



THE WORLD'S GREATEST BRAND NAME
SO, YOU WANT A CHALLENGE!
AN UNUSUAL SERVICE

DIVINE WORD MESSENGER

EDITOR

Geo. G. Wilson, S.V.D.

BUSINESS MANAGER

Bro. Roger Latosynski, S.V.D.

COVER

Visiting A Shut-In

Subscription Rates:

1 yr.—\$2; 2 yrs.—\$4;
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Divine Word Messenger, Bay St. Louis,
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PHOTO CREDITS

Page 8 to Sister Caroline Hemesath, O.S.F.; pages
10 and 11 to Rev. Tom Mullaly, S.V.D.

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VOL. 52, NO. 1

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Contents

	PAGE
An Electron of Inspiration	3
The Laity's Role Updated	4
The World's Greatest Brand Name	5
So, You Want A Challenge!	7
Dubuque Nun Eulogizes Black Priest at Ceremony	8
An Unusual Service	9
The Celebration of the Anointing	10
The Passing of an Inspiration	12
About Saint Martin de Porres	14
Profiled By His Word	15
Along the Divine Word Mission Trail	17

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SEND FORMS 3579 TO: DIVINE WORD MESSENGER,
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An Electron of Inspiration

"One more Mass!" Jesus requested of a certain privileged soul. She wanted to offer Him something which would be most pleasing. Perhaps we sometimes entertain a similar desire. But the answer is the same. The Holy Sacrifice of the Mass is the best gift we can offer God. Let us review the meaning of this.

In the Mass, Christ as our Head makes the supreme act of adoration to His Heavenly Father. He does this for the entire world whose Maker is God. In the Mass, Christ gives thanks to God in the name of the world, whose Benefactor is God. At Mass, Christ makes atonement for the sins of the world. As Victim, He satisfied the justice of God. "Without the Mass," asserted St. Leonard of Port Maurice, "the world would have long since been destroyed under the weight of its crimes." During Mass, Christ prays for the whole world. He asks all kinds of blessings for it. Thus does Jesus offer Himself in every Mass. We can, then understand why He asked of that devout soul for "one more Mass."

Unfortunately there are many who consider it a waste of time to assist at Mass except on Sundays and holydays of obligation. They forget that the

Mass is the highest and most sublime act of worship. "The way to *save* time," advised Frederic Ozanam, founder of the St. Vincent of Paul Society, "is to waste a half-hour daily at Mass."

There is still another point people are inclined to overlook. In attending Mass, we offer ourselves along with Christ. The bread and wine are the signs of our offering. The *Amen* of the concluding acclamation in the Eucharistic Prayer is a reminder that we should take our symbolic offering seriously. It means "to die with Christ." This is achieved by our striving to free ourselves from sin and its allurements. Christ, thereby takes this gift of ourselves, unites it to Himself and offers it to God the Father. In this manner, the Eternal Father is presented with the perfect gift.

There is another way of complying with our Blessed Lord's plea for "one more Mass." The Morning Offering recommends our uniting our prayers, works, joys and sufferings of the day with the Adorable Sacrifice offered throughout the world. It has been estimated that there are from 400,000 to 500,000 Masses every day. What better way than this can there be of giving Christ "one more Mass?"

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UPDATED:

The Laity's Role

In some ecclesiastical circles, the laity were expected only "to believe, pray, obey, pray." That time has passed. In other areas, they were considered as a silent majority; the clergy was in prominence. Thus it was for 400 years. But that era has also passed. It was the destiny of Vatican II to make a declaration on the status, place and dignity as well as the vocation of the laity classified as "neither cleric nor religious."

In the second session of the Council the fact was recalled that by baptism the lay person participates in the priestly, prophetic and regal office of Christ. This triple role constitutes their mission in the Church and in the world. In part the statement reads: "... There God asks of them that doing their own job, they act like the yeast of the Gospel and contribute *from within* to the sanctification of the world, manifesting Christ to others, primarily by the faith, hope and charity showing in their lives."

The role of the laity can be traced back to the time of Christ and the Apostles. A group of devoted women provided for their needs. The household of Martha, Mary and Lazarus also helped. The names of Nicodemus, and Joseph of Arimathea flit before the mind's eye. A group of layfolk eased St. Paul's burdens. Who does not remember Aquila and his wife Priscilla?

Who could forget Euodia and Syntche immortalized in his letter to the Philippians?

The apostolate of the laity kept pace with the times. At first it began with the teaching of catechism. Later on it concentrated on fostering devotion to Our Lady through the sodality. The re-awakening of apostolic zeal among fellow Catholics was but a step further. Recalling one name triggers another, e.g. Pauline Jaricot, the foundress of the Society for the Propagation of the Faith; Frederic Ozanam, founder of the St. Vincent de Paul Society; Mlle. Tarnisier, the originator of the Eucharistic Congress idea. For a while lay persons combatted the spread of bad literature by founding a society disseminating good books.

In time the Catholic Action movement appeared. In one epoch, however, it labored under serious criticism. It was charged with being unable "to take seriously, the things of this world." After all, it was an organization sponsored by church authorities. The lay action seemed to assume the air of being clerical.

For the past four centuries the Church has been accused of being exclusively clerical. Vatican II has disavowed the accusation by updating the laity's role.

World's Greatest Brand Name

by RUSSELL J. FORNWALT

Did you ever buy a camera, a box of cough drops, or a bottle of cola? If you did, you probably asked the sales clerk for a specific brand. When you went to the photography store you did not say, "I would like to buy a camera." You said, "I want a Modak or a Coloroid," or you may have named some other brand. Whether we buy candy, catsup, or coffee, we name the brand we want.

Why do we prefer brand name products? Well, we hear a lot about them. They are, of course, heavily advertised in newspapers and magazines, on radio and television, and so on. But there is more to it than that.

There are several famous brand names that date back to the early beginnings of our country. Some are a hundred years old, and many go back to 1900. A few brand names have become so famous that they have found their way into the dictionary. Of course, even though many well-known brand names are not in the dictionary, they are everyday household words.

But now, let us talk about the greatest brand name in all history. It is a brand name that goes back two thousand years. Those of us who are practicing members of our faith proudly wear it. It is Christian.

We said that famous brand names products are consistent in quality. In fact, many manufacturers employ quality control experts. It is their job to see that every can of corn, alarm clock, or paper cup measures up to certain high

standards. When a manufacturer lowers the quality, he runs the risk of losing the confidence of the public. In time, he is out of business.

The Christian, too, strives for consistency in quality. Whether in a factory, in an office, on a farm, or in a school or college, the true Christian tries always to turn on the best possible work. He sees to it that his attitudes and achievements are high in quality—*Christ-like*.

There are tests, too, by which the Christian can measure his quality. Perhaps the best known tests are the Ten Commandments, the Sermon on the Mount, and the Golden Rule. If we are to be worthy of the world's most wonderful brand name, we should endeavor to maintain Christian quality. Otherwise, the word "defective" or "reject" will be stamped upon us just as it is imprinted upon the manufacturer's products that do not come up to par.

"Quality control is a company's science at work," is what a well-known manufacturer of photographic materials said recently in an advertisement. That company, like many others, begins quality control with approval of the basic raw materials. That control does not end until the product passes final inspection at the end of the assembly line.

In a sense, we Christians are very much like the manufactured product. We should subject our every thought, word, deed, and especially motive to Christian "quality control." We should

make sure that only the finest ingredients are used in that which we manufacture—our behavior, our attitudes, and our motives.

Those are the ingredients of love, understanding, patience, faith, mercy, charity, steadfastness, devotion to duty, and integrity.

Another thing to consider about the makers of famous brands is their constant attempts to improve their products. Maybe you do not remember the first automobiles, radios, and airplanes. You may, of course, have seen some of them in museums. What a difference between the 1910 model cars and those in which we ride today!

What is true of the brand name of a vacuum cleaner or refrigerator is also true of the Christian. He, too, strives to make a better "model" year after year. He makes efforts to be more devout, more charitable, more trustworthy, and more committed to Christ.

As you know, a brand name is usually guaranteed. It may be guaranteed against faulty workmanship or defective parts. It may be guaranteed for

such things as accuracy or freshness. If a certain pen does not last as long as you do, you will get your money back.

When it comes to the greatest of all brand names — Christian — that also means guaranteed for life. In fact, we should really say, "Guaranteed for all eternity." We have that promise and assurance in John 3:16.

Let us who know Christ as our Lord and Saviour wear our brand name as proudly as the camera, the cough drops, and the cars. But let us do even more. Let us show the world that our brand name means quality, integrity, and dependability at all times.

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16)

A brand name is much more than a combination of letters. It is a pledge of promised performance. It is the manufacturer's guarantee of satisfaction. It is his reputation on the line. And whatever we say about the brand name of a manufacturer's product, it goes double for *Christian*.

A Christ-Like Example.



SO, YOU WANT A CHALLENGE!

by BROTHER JOACHIM BRIGNAC, S.V.D.

Today as never before our people, and mainly our young, are going to great lengths to seek new frontiers, to walk unblazed trails, to do something courageous. People throughout the world are on the move, are searching for something our ancestors had in their everyday lives, but which has virtually disappeared from our mechanized and computerized society. They are, in truth seeking a challenge.

And in this seeking, this hunting, many fail to find what they long for and become confused and wandering souls. In their confusion the main goal seems to be guidance, leadership. So they drop into various cults in vogue today — the hippies, the yippies, the power cults — that promise to supply what they need. They are too tired of searching, of longing, of walking the lonely trail, and join the first cult which seems to offer the inner fulfillment they seek. But look between the lines of their various creeds—they are truly so shallow and lead only to a dead end.

I have a challenge for you, one which can and will fulfill all your desires, all your longings, one that is never ending. It is the challenge to give yourself to God daily, and let Him lead on. This means literally starting each day by offering yourself, presenting yourself to God to do with you as He pleases, to guide you both physically and spiritually where He would have you go.

I know that today the trend, even in religious Orders, is towards what is called the dynamic approach. Each man and woman must think out, choose, seek out what he or she will do as life's work.



The Cursillo Offers a Challenge

What I have proposed would likely be labelled a passive function, a just sit-down-and-wait type of activity. This is farthest from the truth. This is the most dynamic, most absorbing, most action-getting function you could possibly perform. It entails the hardest, most courageous act possible of a human being—that of a whole and free-giving of self to Another and allowing Him to do as He pleases with you.

It is a road that is lined with thorns, a road that is certainly uphill, but a road which wanders through the plush fields of man's greatest desire—that of happiness and peace. This simple daily giving, unselfish and entire, gives just that—true and lasting happiness and peace.

Eulogizes Black Priest

AT CEREMONY

by *The Globe*, QUINCY, ILL.

A state historical marker in memory of the Rev. Augustine Tolton, the first black priest in the United States was dedicated here at St. Boniface Church where he celebrated his first public mass.

Sister Mary Caroline Hemesath, O.S.F. of Dubuque, author of "From Slave to Priest," a biography of Fr. Tolton's life was the featured speaker. Sister Caroline was Professor Emeritus of Briar Cliff from 1955-67.

The priest was a runaway slave who came to Quincy with his mother and her two other children when they escaped from a Missouri owner.

Fr. Tolton was ordained in St. John Lateran Cathedral in Rome and celebrated his first Mass in the basilica of St. Peter. He celebrated mass at St. Boniface July 18, 1886. He died in Chicago in 1897 at the age of 43.

As he had requested, Fr. Tolton's body was brought back to Quincy for burial.

"We are convinced that for both blacks and whites, Fr. Tolton through his life of heroism and self-sacrifice has made the world a better place in which to live," Sister Caroline said.

Stephen J. Bibb, president of the Historical Society of Quincy and Adams County presented the marker and Mayor Don Nicholson accepted for the community.

The inscription reads:

"Father Tolton, the first Negro priest in the United States, was

born of slave parents in Brush Creek, Mo. in 1854. Educated in Quincy schools, he returned to this city after his ordination in Rome, Italy, in 1886. He celebrated his first public mass at St. Boniface Church. He became pastor of St. Joseph Church in Quincy and later established St. Monica's Church for Negroes in Chicago. He died in Chicago in 1897 and is buried at St. Peter's Cemetery, Quincy."

Following Sister Caroline's address and the presentation of the marker, the First Baptist Church adult choir led the crowd in the "Battle Hymn of the Republic" and Fr. John Bertman, pastor of St. Boniface, offered the benediction.



President of the Historical Society, Sister
Caroline Hemesath, the Mayor.

AN UNUSUAL SERVICE

COMMUNAL ANOINTING

"It was the most inspiring thing to witness!" Father George Heffner of the Divine Word Missionaries was referring to a communal anointing service. He together with his associate, Father Tom Mullaly, also a Divine Word Missionary had conducted it in their Notre Dame church in St. Martinville, La. late in September. It was their first time to use the new rite for the Sacrament of the Sick at a communal anointing and Mass. The ceremonies of laying on of hands, the anointing, the blessing and prayers were particularly soul-stirring.

Judging from the reaction of those infirm and elderly parishioners, it was a gratifying success. "The people appreciated it so much," Father Heffner declared enthusiastically. "You could see the joy radiating in their faces."

The participants numbered 104. Some were in their 80's, some in their 90's. Some came in wheel chairs; others came by transport provided by the youth of the parish. A doctor and two nurses were in attendance in case of an emergency. None occurred.

The Communal Anointing Service also afforded an occasion for reunion. According to the pastor, many hadn't been to church in months or even years. "This was the first time they were able to see old friends," he stated. "They were overjoyed."

Much planning and love played eminent roles in the impressive liturgical service. It was indeed a parish event. The youth of the parish in particular displayed an admirable spirit of

dedication. It was they who procured and supervised the transport of those concerned from their homes and back again.

"Nothing is new under the sun," avers the Wise Man in Ecclesiastes (I:10). To this, the pastor and his associate agree. "But—," they muse, "can there not be a *new* way of presenting an *old* truth?"



Notre Dame Church, St. Martinville, La.



"Give life and health to our brother on whom we lay our hands in Your Name."

THE CELEBRATION



"Lord, through this holy anointing, come and comfort our sister with your love and mercy."

TH

ON
F

**"—that the Lord may ease his (her) suffering
and give him (her) health and salvation."**



THE ANOINTING

"Assist all those dedicated to the care of the sick."



The Passing of An Inspiration

Rev. Leander Martin, S.V.D.
1905 - 1974



A familiar face is missing in our seminary community. His hearty laughter is no longer heard. His cheerful personality is now but a treasured remembrance. Father Leander Martin passed to his eternal reward.

Twice before the Angel of Death beckoned. Twice the sentence of death was waived. For about another score of years he was to live—and suffer. His priestly duties in which he loved to be engaged were to be curtailed. Of him a classmate wrote: "Father Martin was people-oriented. He loved parish work because it put him in direct contact with his people. In his work for church and school, for delinquents and the underprivileged, he accomplished with *love*, the tasks assigned to those who had degree in education, sociology, etc. All will remember him. "Our confrere was to learn what Father Faber meant when he described suffering as the *eighth* Sacrament.

But in spite of this, Father Martin was never heard to utter a word of complaint, nor indulge in self-pity. On the contrary, his ever-ready smile and pleasant disposition endeared him to all. As he frequently fingered his rosary and dragged his crippled body in making the rounds of the Way of the Cross, he showed that he could still labor as a Divine Word Missionary. Like the missionary-minded St. Therese of Lisieux, he too relied on the two mighty means to win souls for His Divine Master — *prayer and sacrifice*. His course of life ended in September of last year.

Of him, it can also be said: "Although dead, he still speaks." Father Martin was indeed an inspiration to all. May he rest in peace!



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About St. Martin de Porres

by EDMUND MANCHESTER AND WELDON RIDDICK

It was on December 5th, 1569 when Martin de Porres was born in Lima, Peru. His Spanish grandee soldier father's enthusiasm vanished upon seeing the child. The senior de Porres noticed that the infant had inherited more of its black Panamanian mother's features and complexion. Disappointed and angry, de Porres fled Lima, leaving the toddler to be cared for by its mother.

He turned out to be a brilliant, talented child. As he approached adolescence, Martin showed a preference in helping children and grownups. In his

early teens, he was apprenticed to a barber-surgeon. As the years passed, Martin grew into a young man of medium height and very energetic. He bypassed a well-grounded medical career in favor of serving God in the religious community of St. Dominic.

As a lay brother, Martin de Porres' assignments were that of; barber, surgeon, infirmarian, wardrobe keeper. They were tasks at which he labored conscientiously. Later on he expanded his service to the public by opening an orphanage and hospital for foundlings. These were brought into being at the expense of incredible physical and spiritual frustration. But the good Brother's faith in God was unshaken.

The Lord's words were interpreted and relayed in such simple yet eloquent language by him, that multitudes of Christians and non-Christians came to a better grasp of the message of the Gospel.

Personally, Brother Martin desired the foreign missions as his field of opportunity, but he remained at his post serving the Lord and his fellow citizens as well as he could. God showed his approval of His humble servant by endowing him with extraordinary gifts. For this reason Brother Martin was known as the wonder worker of his native town.

He was beatified in 1837 and declared a Saint in 1962. St. Martin de Porres is the patron of interracial justice.

St. Martin de Porres



Profiled by His Word...

by SISTER MARY SAMUEL STEFFEN, O.S.F.



Sister Mary Samuel
Steffen, O.S.F.

"This is how we can win the victory over the world; with our faith." No way could Cassius Clay (now M. Ali) win over his idol to Elijah Muhammad. Sugar Ray immediately countered with a creed of polite resistance. He remarked: "I think Mr. Muhammad might be a good man, but I believe in God, and for seven hundred million I wouldn't change my belief. Cassius, a religion is something you've got to believe in. To me, any sort of belief in God is good—Catholic, Protestant, Jewish, Muslim. But from a little lad, I've believed in Christianity and the Bible, life with Jesus Christ. All the Christian religions teach love for your fellow man."

Clay's speechless reaction to his hero's credo invited Sugar Ray to comment specifically on the Black Muslim slogan: "... You can't live in this world hating people. You can't live without the white man, or the black man, or the red man, or the yellow

This is what love for God means: It means that we obey His commands. And His commands are not too hard for us, for every child of God is able to defeat the world. This is how we can win the victory over the world: with our faith. Who can defeat the world? Only he who believes Jesus is the Son of God—I John 5:3-5.

man. People should be against hate, not with it."

"Who can defeat the world?"

The world labels a man successful if he amasses a fortune, wields power, and achieves fame in the public eye. Fortune? During his years as world middleweight and welterweight champion, Sugar Ray Robinson handled a larger budget than some countries. Power? The prizefighter is "unconceitedly honest" about his strengths in *Sugar Ray*, a book he wrote in collaboration with Dave Anderson (Viking Press, New York, 1970). Fame? Many experts regard Sugar Ray as the best known and most glamorous fighter ever to enter the ring.

Or, try this measurement used by Jim Murray in his *Los Angeles Times* sports column: "Sugar Ray was the most stylish fighter who ever lived. He didn't make a fight; he gave a recital.

Profiled by his Word . . . CONTINUED

He went through \$10 million, and six world championships and he once got \$25,000 a week for tap dancing. He was an artist, not a pugilist. Every night was New Year's Eve."

Life wasn't really all that great to Sugar Ray. His autobiography reveals many low, narrow, and ugly experiences, quite discordant with the high, wide, and handsome lifestyle for which he is better known. Harmonious, though, is his arrangement of both low and high notes in "Sugar Ray's Youth Foundation." The secret behind this successful organization lies in the maestro's ability to recognize something of himself in every potential juvenile delinquent. There is faith-conviction in his dedication; "I feel I was blessed with a great gift; the overwhelming desire to help boys and girls who need direction; boys and girls who are at the crossroads."

Sugar Ray's Youth Foundation was chartered in 1969 and granted a tax-exempt status. Among its most loyal supporters is Los Angeles Chief of Police, E. M. Davis, who writes: "If ever in our history young people have need of a hero, friend, or counselor, it is today in our delinquency-prone society. Law enforcement alone cannot correct these deficiencies, as we do not have enough players on our team." But with organizations such as the Sugar Ray Youth Foundation bringing up new

team players, we are assured that we can win the game, . . . fight the good fight."

"... Every child of God is able to defeat the world."

Even though many references to God appear in Sugar Ray's life story, it would be presumptuous to attempt an analysis of his personal religion. He gives much credit to the Rev. Frederick Cullen of New York's Salem Methodist Church for launching his career in the gym. Equally great is the fighter's appreciation for Franciscan Father Jovian Lang who encouraged Sugar Ray to make a comeback when he was tempted to quit the ring. "It was as if God sent this man to me," he said. The fighter had described several defeats only to hear Father Lang tell him not to stop now. "... If God has given you ten talents, He expects you to do ten times as much work. To sacrifice ten times as much so that you might set an example for others."

That pep talk resulted in victory: "... Thanks to Father Lang, I had some confidence. It must have showed, because Joe Louis was there, and when he came into the dressing room later, he shook my hand."

Tim has a way of muting memories; but mixed with those encouraging Cullen and Lang encounters, Sugar Ray
(Continued on page 18)

ALONG THE DIVINE WORD MISSION TRAIL

Greenville, Miss.

(Sacred Heart Parish)

Four committees assume responsibility for various needs in the parish. They are: the liturgical, educational, financial and building-maintenance. Father Lee the pastor believes that "variety the spice of life" is also for running a parish.

Clarksdale, Miss.

(Immaculate Conception Parish)

The staff of B.V.M. Sisters and lay faculty continue to set and maintain a high scholastic standard in the school.

A novel yet appreciative event has been begun by Father Kersten the pastor. He has arranged for the celebration of the birthday of each parishioner.

Austin, Texas

(Holy Cross Parish)

On Catechetical Sunday, a number of parishioners officially received their mandate from Father Fritzen the pastor to teach religion in the parish. The CCD center renovated by the men and youth of the parish is now an attractive spot for religious instruction.

Lafayette, La.

(Immaculate Heart of Mary Parish)

Our jubilarians, Fathers Roussève, Bourges and Wade had a "homecoming" celebration given by the parish. It was here where they began their priestly ministrations in 1934.

Pointe-a-la-Hache, La.

(St. Thomas Parish)

The Eucharistic Liturgy is celebrated several times a week in homes of the parishioners. A sense of togetherness and reverence is thereby emphasized.

St. Martin Recreation Center is serving its purpose very well. It has the promise of developing leadership in civic and religious affairs.



"Louis George, I baptize thee..."

New Orleans, La.

(St. Augustine's Parish)

A religious education program entitled BLACK YOUTH INVOLVEMENT FOR CHRIST has been launched. It aims to get the high school students of the area concerned with community building. The plan calls for movies and speakers on pertinent subject, e.g. *Fighting the Drug Problem*. The neighborhood Josephite parish is also helping to sponsor this once-a-month project.

The two students attending Boston College on a Black Talent Program are a credit to their home parish.

Profiled by his Word . . . CONTINUED

has recollections of what he considered direct Providential guidance. One such experience occurred the night before a fight when he dreamed he had killed his opponent. Sugar Ray's trainer refused to heed the dream-warning, so the scheduled match was held in spite of his fears. When Jimmy Doyle lay unconscious before him, Robinson wept: "You warned me, God . . . You told me. Why did I let everybody talk me out of it?" The next day a brain concussion claimed the downed fighter's life, and Sugar Ray knew he had to take another risk. After emerging successfully from that ring, he gave half of the \$25,000 purse to Jimmy's mother. Several weeks later, he opened a trust fund for Mrs. Doyle.

Sugar Ray was a soft touch whenever his wallet was full. To his credit, and eventually to his financial downfall, he never refused what he thought was an honest request. "If God blessed me with a talent to make real money," he said, "then He entrusted to me the responsibility to care for those without a talent."

His last welterweight bout was his "proudest fight." It was fought in memory of cancer-victim Spider Valentine, a featherweight partner of the 1939 Golden Gloves Tournament. Robinson's pride is explained by the \$100,000 purse this fight netted for the

Cancer Fund. Such generosity naturally attracted the attention of other groups who called upon Sugar Ray's talents for similar benefits.

All those experiences took place "five million dollars ago" . . . Today, the champ is busy with his "toughest fight" . . . a relentless battle against juvenile apathy, addiction, crime and disillusionment. With a confidence earned the hard way, Sugar Ray is working against society's greatest problem. "We're letting our most precious natural resource get away from us," he states. "It's more serious than coal or oil or electricity. It's nothing Kissinger can fix. We've got to do it ourselves."

The parallelism of Sugar Ray's doctrine is obvious in view of his own background. Extremes of poverty and flamboyance swayed his ride from rags to riches. As eight-year-old Walker Smith, Jr., he was lifted from Detroit's Black Bottom on a course that took him through Hell's Kitchen in New York before landing him in Madison Square Garden under his "Sugar Ray Robinson" pseudonym. Betwixt and between and ever since, he has been groomed for his present involvement: "Throughout my life, each setback has prepared me for a greater triumph. I continue to believe that I am a chosen man." The guise may differ, but to Sugar Ray, God is real.

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS — two dollars

HIGH MASS — five dollars

TRIDUUM OF MASSES — ten dollars

NOVENA OF MASSES — twenty dollars

GREGORIAN MASSES (requested customarily
for but a single departed soul)
—seventy-five dollars.

. cut on this line

Dear Father: I am sending the following Mass requests to you. I understand that dates for these will be arranged as close to my request as can be arranged.

Kind of Mass?

How Many?

For what Intention?

Offering?

Send Mass intentions (with your name
and address) to:

**FATHER SUPERIOR
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI 39520**

PLACE THE SOUTHERN MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Southern Missions in the South, address this request to you: Will you remember our work in the Southern Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

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We redeem all pieces of silver, gold, watches, eyeglasses, gold fillings, or any odd pieces of jewelry.

Cancelled stamps

Are also gratefully appreciated.

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ST. AUGUSTINE'S SEMINARY
BAY ST LOUIS, MISS. 39520**

DIVINE WORD MESSENGER



CALLING THE ATTENDANCE ROLL

DIVINE WORD Messenger

SPRING — 1975



THE COMMUNITY OF MANKIND
A MISSION IN A "NO-PRIEST LAND"
THE ANGELUS

DIVINE WORD MESSENGER

EDITOR

Geo. G. Wilson, S.V.D.

BUSINESS MANAGER

Bro. Roger Latosynski, S.V.D.

COVER

The Mission Bus — also
A Vehicle of Grace
(see Page 29)

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to Rev. Ray Guidry, S.V.D.

SPRING — 1975
VOL. 52, NO. 2

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U.S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

Contents

	PAGE
An Electron of Inspiration	23
The Aftermath of the African Drought	24
The Community of Mankind	25
The Roving Camera at a Church Fair	27
A Mission in a "No-Priest Land"	29
Down Memory's Lane in Mound Bayou	30
SVD Pastors Meet for Centennial Celebration ..	33
The ANGELUS	35
Jottings from IMPACT	36
Along the Divine Word Mission Trail	37
From Our Ghana Missionaries' Mail Bag	38

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An Electron of Inspiration

On one occasion in particular, the disciples were very much embarrassed. (cf. Matt. 17; 14-19) In the presence of a large crowd they tried to exorcise a child. The distraught father then appealed to Jesus. He cured the boy immediately. "Why could we not do it?" they asked. "Because of your unbelief!" was His reply. He then revealed to them the marvelous power of faith. A faith whose power was equivalent to that contained in a grain of mustard seed, could move a mountain! They understood the meaning of this Oriental metaphor. The Jews were wont to refer to a great rabbi as a "remover of mountains." But Christ meant that such faith could achieve amazing results.

The practice of Christian virtue faces many obstacles. Some seem like mountains of difficulties. In the parable of the sower, Jesus described these obstacles. "Seed" and "virtue" are here interchangeable terms. "Part of what he sowed landed on a footpath where birds came and ate it up. Part of it fell on rocky ground, where it had little soil. It sprouted at once but since the soil had no depth, when the sun rose and scorched it, it began to wither for lack of roots. Again, part of the seed fell among thorns, which grew up and choked it." (Matt. 13, 4-7) But in spite of such teeming odds, virtue has flourished, and this is due to the power of faith about which Christ taught.

There was much in the heredity of St. Aloysius of Gonzaga which mili-

tated against the growth of Christian virtue. It was this "mountain" which he sought to remove. Of himself he used to say, "I am a piece of twisted iron. I entered the religious life in order to straighten out the twist." Faith in God's almighty power with which he cooperated, took out the "twist" in his character. His "mountain" disappeared.

For St. Margaret of Cortona the penitent, the "mountain" appeared under another form. It too, was seemingly formidable. The sting of ostracism by her family, the chill of distrust from her fellow citizens, the allure of temptation strove, as it were to erode her resolution to return to the practice of her religion. But her unwavering faith in God gave another proof to the statement of St. Paul: "In Him Who is the source of my strength, I have strength for everything!" (Phil. 4; 3). From a public sinner to a publicly recognized saint was accomplished through her faith which moved her "mountain."

Matt Talbot's "mountain" was drink. His firm faith in God eventually helped him to overcome it.

Faith working through prayer, has always removed "mountains" of difficulty. It is constantly aided by God's grace. "Without Me, you can do nothing," said Christ.

"I do believe, Lord! Help my unbelief!" pleaded the father of the stricken boy. Such faith will also exorcise the "demons" menacing your spiritual life.

The Aftermath of the African Drought

At long last the rains have come plentifully and timely. The ripening millet fields give assurance of better times for the people of the Sahel zone. This territory south of the Sahara comprises the countries of Mauritania, Mali, Senegal, Chad, Niger Republic and Upper Volta. Area-wise it is about two-thirds the size of the United States. For six successive years it has experienced the worst drought in 60 years.

For the cattle-rearing nomads in particular, the disaster proved most severe. Drought has always been an inescapable part of their existence. They usually bore the ordeal with stoic resistance and prayers for better times. But the toll in livestock this time was 80 percent of all their cattle and sheep and 90 percent of all their camel. Including the settlers, it was estimated that four of every five persons suffered ruin of some kind.

Although hunger is not a stranger among the Sahelians, its pangs are now more acutely felt. In many places the people have only one meal every second day. This is something tragic especially for the Malians. Once upon a time Mali had the reputation of being the granary of West Africa. Even during the Second World War it was able to export surplus grain to France.

Before the rains came, the stricken nations began banding together to form national solidarity. Senegal passed a

law whereby every wage-earner had to contribute one working day monthly to help alleviate the famine. The President of the Niger Republic waived 20 percent of his salary for the same purpose.

Help came also from outside. Nigeria and Dahomey allowed the impoverished nomads grazing areas. Our country as well as relief agencies gave help. Food, medicine and personnel were sent. An international airlift had to be organized to drop the food inland where it was most needed.

The unfortunate inhabitants attribute the calamity to blind destiny. But some Sahelian astrologists place the blame on the astronauts' landing on the moon and the eclipse of the sun. They claim that the balance of the heavens was thereby upset! Overgrazing and soil erosion were also given as causes; increasing human and cattle population damaged the environment.

"An ounce of prevention is worth a pound of cure." The Sahelians know that periodic droughts will always plague them. They realize that their meagre natural resources — water and forage areas will have to be prudently husbanded. They want to be prepared for the future. National pride resents their present situation which was described by one of their rulers as "a nation on the dole."

The Community of Mankind

by REV. WILLIAM OLIVER, S.V.D.

Director of Holy Rosary Institute, Lafayette, La.



REV. WILLIAM OLIVER, S.V.D.
Director of Holy Rosary Institute
Lafayette, La.

If there is any other Commandment, it is summed up in this saying, "Thou shalt love thy neighbor as thyself . . . Love, therefor is the fulfillment of the Law." Vatican II emphasizes not only the idea of a human reciprocal love, but it also says that this love has no limits. It must be a love that makes us one in the manner that Christ meant when He prayed to the Father, "That all may be one . . . as We are one."

This oneness, this social life is not something added on to man. Hence

through his dealings with others, through reciprocal duties, and through fraternal dialogue, he develops all his gifts and is able to rise to his destiny.

What is said here is really Fundamental Theology. Man, by his very nature, is a social being. Consequently, he must practice religion as a member of society, since society, no less than individuals, must acknowledge God as the author and last end of man. But the social exercise of religion is possible only by means of external acts. Therefor, man is bound to render God external worship.

It cannot be denied that men are often diverted from doing good and spurred toward evil by the social circumstances in which they live, and are immersed from their birth. Without denying the external causes, the tensions of economic, political, and social forms, there are those at a deeper level which flow from man's pride and selfishness. These contaminate even the social sphere.

Speaking of this contamination, Pope Pius XII in the Encyclical *Summi Pontificatus* says,

"The first of these pernicious errors, widespread today is the forgetfulness of that law of human solidarity and charity which is dictated and imposed by our common origin and by the equality of rational nature in all men, to

The Community of Mankind

(CONTINUED)

whatever people belong . . .

A marvelous vision, which makes us see the human race in the unity of one common origin in God; in the unity of dwelling place; the earth, of whose resources all men can by natural right avail themselves, to sustain and develop life; in the unity of the supernatural and, God Himself, to Whom all should tend; in the unity of the means to secure that end." (1939, N.C.W.C. Ed. Nos. 30 & 33)

Then localizing this contamination, the former Archbishop of New Orleans, Joseph Francis Rummel saw the difficulties of racial equality. In the Deep South, where for more than a century and a half, segregation had been accepted without serious question, he faced this very serious challenge. Yet bolstered by deep Christian principles, the same that are found in Chapter II of the Documents of Vatican II, he said:

"Racial segregation is morally wrong and sinful because it is basically a violation of the dictates of justice and the mandate of love, which in obedience to God's will must regulate the relations between all men. To deny to members of a certain

race, just because they are members of that race, certain rights and opportunities, civic or economic, educational or religious, recreational or social, imposes upon them definite hardships and humiliations, frustrations and impediments to progress, which condemn them to perpetual degradation which is only a step removed from slavery. Such indignities are grievous violations of Christian justice and charity, which cannot be justified in this modern age of enlightenment loudly proclaimed democracy. Saint Thomas Aquinas's teaching . . . every animal loves its like, (Eccles. XIII, 19) wherefor since all men are alike in nature, they ought to love one another 'Therefor, to hate one's neighbor is contrary not only to Divine law, but also to the law of nature'."

The cry arose among a people upon whom an innovation was about to be enacted. It claimed that if segregation were morally wrong, it would be so because segregation violated the natural law. Such a wrong would be immutably wrong as long as man remained constituted as man. But if the supposition

(Continued on page 28)

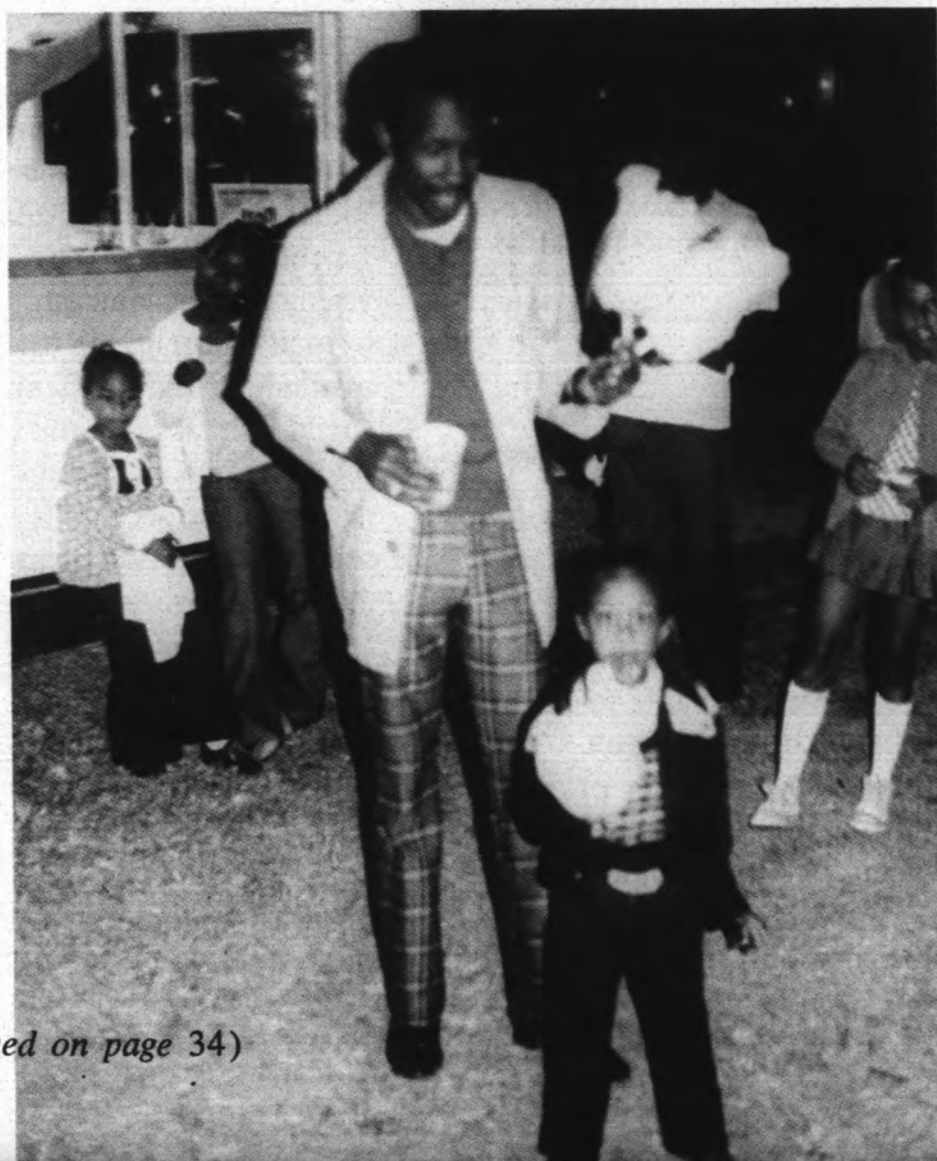
THE ROVING CAMERA
AT A

Church Fair



"Hooray, I won!"

"We're having a fine time!"



(Continued on page 34)

The Community of Mankind

(CONTINUED)

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A marvelous vision, which makes us see the human race in the unity of one common origin in God; in the unity of dwelling place; the earth, of whose resources all men can by natural right avail themselves, to sustain and develop life; in the unity of the supernatural and, God Himself, to Whom all should tend; in the unity of the means to secure that end." (1939, N.C.W.C. Ed. Nos. 30 & 33)

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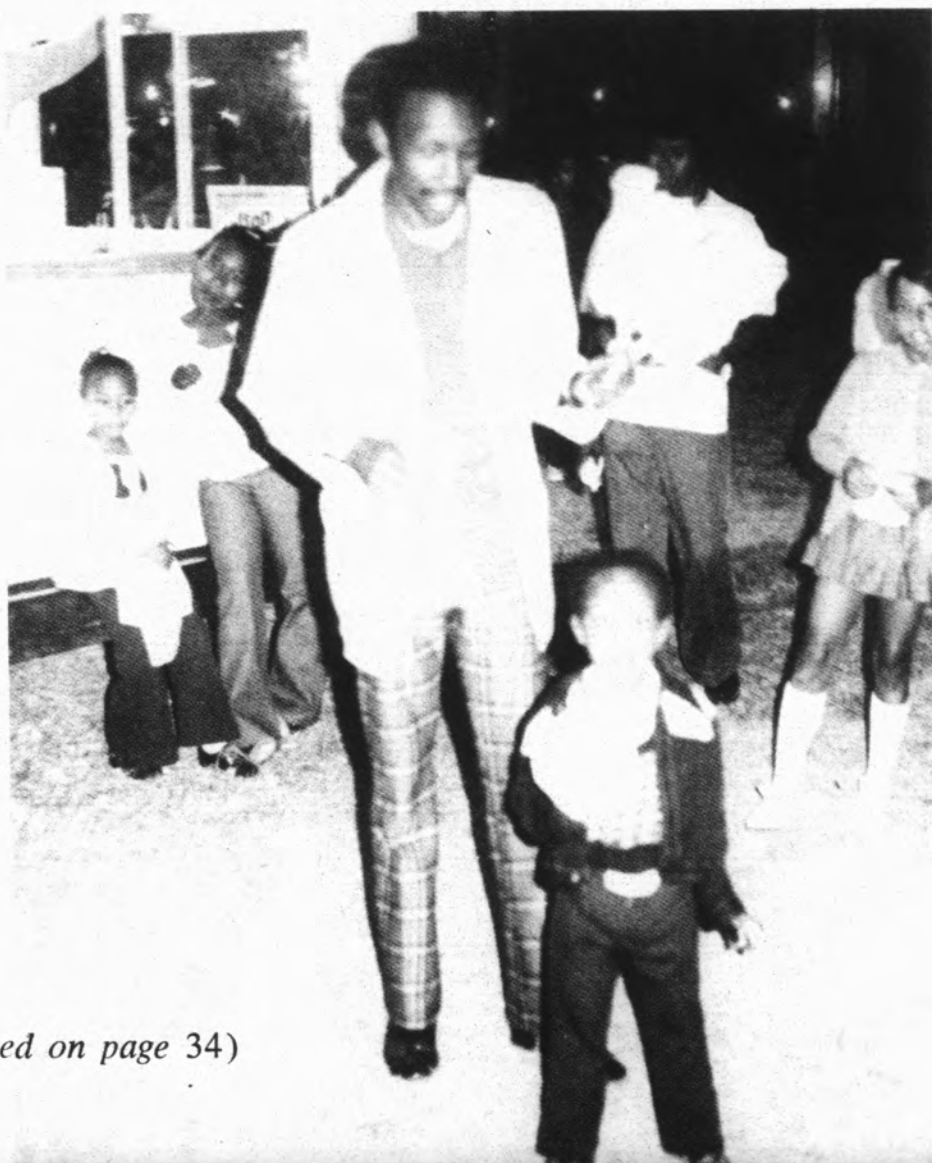
**THE ROVING CAMERA
AT A**

Church Fair



"Hooray, I won!"

"We're having a fine time!"



(Continued on page 34)

The Community of Mankind

(Continued from page 26)

were correct, why didn't the Church take a dogmatic position earlier?

Let us assume that these are the words of people who, through the years have made segregation an integral part of their culture. Let us also assume that these persons suffer from a lack of historical perspective and understanding. Let us finally assume that such individuals became entrenched in the moral correctness of their customs through bad leadership and example of their clergy as well as a *laissez-faire* attitude. What is now to be done since their moral foundations have been shattered? How can the inevitable be accepted — *equality of persons* in the Church of God?

The chapter (chapter II) we are now dealing with, certainly gives us the answers. And the part that seems more pertinent at present is Article 31, *Responsibility and Participation*. It states:

"In order for individual men to discharge with greater exactness the obligations of their conscience toward themselves and the various groups to which they belong, they must be carefully educated to a higher degree of culture through the use of the immense resources available today to the human race. Above all, the education of youth from every social background has to be undertaken, so that there can be produced not only men and

women of refined talents, but those great-souled persons who are so desperately required by our times."

"Now a man can scarcely arrive at the needed sense of responsibility unless his living conditions allow him to become conscious of his dignity, and to rise to his destiny by spending himself for God and for others. But human freedom is often crippled when a man falls into extreme poverty, just as it withers when he indulges in too many of life's comforts and imprisons himself in a kind of splendid isolation. Freedom requires new strength, by contrast, when a man consents to the unavoidable requirements of social life, takes on the manifold demands of human partnership, and commits himself to the service of the human community . . ."

Thus, to paraphrase St. Augustine, the Church will bind together the entire universe with all its nations. It will endeavor to engender in them the unity of Christ. It will, as a consequence, seek to transform them into a single people, from the just Abel unto the last human generation. (In Ps. 85, 14; de Unitate Eccl.: Pl 43, pp 395-446)

A MISSION IN A

"NO-PRIEST LAND"



ST. GABRIEL'S CHURCH

Mound Bayou in Mississippi was not forbidden territory for priests; it was only never explored by them. But since 1949 a noticeable change began. Father John Bowman of the Society of the Divine Word was the first priest to settle there. By the end of that year, a combination of rectory and chapel lent quiet elegance to the ten acres of land donated for a mission.

A school, convent and cafeteria were to dot the area in the "no-priest land" during the span of 25 years. Six other priests were to follow him. Like the first pastor, their zeal and love were to make a tremendous impact on this all-black community of over 2,000 inhabitants.

Unbounded faith fostered the growth of St. Gabriel's Mission, as it is called. In faith, the pioneer missionary pastor peered into the future as he began with no Catholics and no money. In faith he relied on God's Providence as St. Theresa did when she began her convents. "Theresa and one gold piece

are nothing," she would say. "But Theresa and one gold piece and *God* are everything!" Was there a safer philosophy to follow? In faith the Oblate Sisters of Providence from Baltimore staffed the school. At first it must have been a trial of their faith to have half-empty classrooms during the months of planting and harvesting cotton. Necessity forced families to make use of child labor during March and November.

The Silver Jubilee of St. Gabriel's was observed on Dec. 15, 1974. In the brochure prepared for the celebration, Father Bourges, the present pastor made this acknowledgement: "By the grace of Our Lord Jesus Christ, the seed of the Word of God was planted in St. Gabriel's parish and St. Gabriel's school, twenty-five and twenty years ago, respectively."

Indeed, the former "no-priest land" now serves as a "beacon of the Catholic Church" to the surrounding territory.

Down Memory's Lane



"We welcome you, Sister, as the new Principal of our St. Gabriel's School"



"He won't bite YOU! He's the parish mascot!"

Life in Mound Bayou



"Those who sing well, pray twice." (A saying)



A parishioner as a registered nurse conducts a class in practical nursing.



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Southern Province of St. Augustine
201 Ruella Avenue
Bay St. Louis, Mississippi 39520

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Street _____

City _____ State _____ Zip _____

I was born on _____ month _____ day _____ year

S.V.D. Pastors

MEET FOR CENTENNIAL CELEBRATION

by REV. JEROME HAINES, S.V.D.

The pastors of the Divine Word parishes met at St. Augustine's Seminary toward the end of January. They came from the four provinces of the Society here in the U.S.A. The meeting was of such importance that Auxiliary Bishop Perry of New Orleans managed to take time from his crowded schedule to attend. The matter for deliberation was about the Centennial of the Divine Word Missionary Society (1875-1975).

Father Joseph Francis, the Provincial Superior gave the keynote address for the three-day workshop. Of all such meetings which I have attended, I found this one very informative. Father John McHenry, director of the SVD News Service from Techny, Ill. reviewed the early work of the Society in our country. Father John Stoessel, the Novice Master gave a historical sketch of our Founder, Father Arnold Janssen and the beginning of the Society in Europe.

Father Janssen was truly a God-fearing man and missionary in the full sense. His spiritual families: the Divine Word Missionaries of priests and Brothers, the Holy Spirit Missionary Sisters, and the Holy Spirit Missionary Sisters of Perpetual Adoration carry out his ideals throughout the world. In their task, they are ably helped by the sacrifices of lay missionaries and lay people. These are their *co-missionaries*.



REV. JEROME HAINES, S.V.D.

As the younger missionaries listened to the various discourses, they felt very proud to belong to the Divine Word Missionary Society.

A sad note was injected — the decrease of missionary vocations. One reason may be that our Society is not as well known as other missionary societies. In the States our main apostolate is with the Blacks. Last year's observance of the 40th anniversary of the ordination of the first black priests of the Society made headlines.

May this convention inspire other meetings! Father John McHenry suggested that we have more of such meetings. Another Divine Word missionary from the far West suggested that we invite all the members to attend.

**THE ROVING CAMERA
AT A**

(Continued from page 27)

Church Fair



"He that mischief hatcheth, mischief catcheth." (A saying)



No dull moments!

The Angelus

In February of last year, Pope Paul wrote an exhortation about Our Blessed Lady ("Marialis Cultus"). In it he recommended two exercises of piety as means of renewing our devotion to Her. They are; the *Angelus* and the *Rosary*. Much is known about the *Rosary*, but very little about the *Angelus*.

The *Angelus* is a prayer honoring the mystery of the Incarnation. In it the mind is focussed on the gospel story of the Annunciation. The prayer is recited in the morning, at midday and in the evening. The history of its development is shrouded in uncertainty. In the 13th century, a form of the prayer was used in some places, but only in the evening. St. Peter Canisius (†1597) popularized the prayer in its final development. Pope Leo XIII regularized its practice.

The notion of associating the *Angelus* with peace has been honored in several countries. It was believed that the Annunciation occurred in the peace of the evening. At the tolling of the *Angelus* bell, all work stopped; heads were silently bowed until the prayer was over. Jean Francis Millet immortalized this scene in his inspiring painting "The Angelus." It pictures two peasants with bowed heads standing in the field. From the church steeple in the distance the pealing of the *Angelus* bell invites all to pause and pray.

Our Holy Father gives five reasons why there is no need to revise the *Angelus*. They are: 1) the structure of the prayer is simple; 2) its tone is biblical; 3) its historical origin links it to the prayer for peace and safety; 4) its



quasi-liturgical rhythm sanctifies the different periods of the day; 5) it reminds us of the Paschal Mystery.

"These factors," writes the Pope, "ensure that the *Angelus* despite the passing of centuries, retains an unaltered value and an intact freshness."

The dying St. John Berchman, a devout client of Mary left this piece of advice with his companions: "Any kind of devotion is pleasing to Her, *provided it is constant.*" The choice is ours.

Jottings from Impact

Newsletter of the National Office for Black Catholics

BLACK PRELATE CITES SOCIAL CHANGES

Auxiliary Bishop Joseph L. Howze of the Natchez-Jackson diocese feels that the South will one day play a significant role in the cause of social justice. The exodus of Blacks from the South to the North and West was urged by their search for a promised land of racial tolerance. "A lot of people are returning to the South because of the social change and employment opportunities," he concluded in an interview.

NATIONAL VOCATION DIRECTOR FOR N.O.B.C. APPOINTED



REV. KENNETH C. STEWART,
O.F.M. CAP.

The Reverend Kenneth C. Stewart, O.F.M. Cap., is the national vocation director of the National Office for Black Catholics. The establishment of this office is a step towards realizing one of the goals of the N.O.B.C. Father Stewart will act as liaison between the N.O.B.C. and special interest groups in the area of vocations.

He plans to explore two possibilities concerning ministry for black Catholics. First, he would encourage them to pray for and select men and women from their ranks to be their ministers. This was the practice in the early church. Such a measure does not however deny that the calling to the ministry is a special gift of grace. "At ordinations," he noted, "there is a point where the congregation is asked to give its approval and acceptance of the minister. This should be a more dynamic and active process rather than one that is, in some cases passive and symbolic." Secondly, he wants to have a "ministry of elders"

developed in a way comparable to the positions in the black Protestant churches. Father Stewart is a native of Washington, D.C.

DIACONATE

Ten more have entered the ranks of the clergy as deacons. Two are for the archdiocese of Milwaukee; one for the archdioceses of Philadelphia and St. Louis, respectively; four for the archdiocese of Chicago; one for the diocese of Boise; one for the Josephite Community (S.S.J.).

ALONG THE DIVINE WORD MISSION TRAIL

Bay St. Louis, Miss.

(The Seminary)

A fire from unknown sources gutted our well-patronized paper shed. Economic measures rules out another such means of income.

The student body has shown an interest in writing. Encouraged by their Deans, it has begun editing a periodical called, *The Mini Sem*.

the best sermon on fostering vocations. The young man studies at the Divine Word Seminary in Bay St. Louis, Miss.

The pastor offered a number of suggestions to help the Campaign for Human Development. One was, to fast for one day a week, or one meal a week. The money thus saved could be given to the C.H.D. Another was, to refrain from buying an "extra," e.g. a carton of cigarettes. The cost of that "extra" could go to the C.H.D.

New Orleans, La.

(St. Augustine's Parish)

St. Theresa of Avila said that prayer should be made in a comfortable posture. The Willing Workers Group has adopted this idea. Through funds raised, it has paid for the repair and refurnishing of the church pews. Prayer should now be a delight for the parishioners.

A large department store held a *Church Day Sale*. Ten percent of that day's purchases was given to those churches named by the customers. Purchasers from St. Augustine thereby netted a handsome sum for their church.



AT THE CHURCH FAIR

Pointe-a-la-Hache, La.

(St. Thomas Parish)

"A good example is the best sermon." Parishioners saw this during the Christmas Midnight Mass. The only seminarian from the parish was among the servers. His conduct was

Lafayette, La.

(Immaculate Heart of Mary Parish)

The Booster Club is a blessing to the parish. It has done wonders in the refurbishment of the church, rectory and cafeteria. Its check of a sizable amount also defrayed the expense on the air conditioner system for the church.

From Our Ghana Missionaries' Mail Bag



"TALKING" DRUMS.

A missionary started a pamphlet campaign. Of it he wrote: "The pamphlet campaign begun more than two years ago is still in progress. But we are not printing new titles taken from America or England. What we want is native writers who can give Christian Doctrine an African flavor." Regarding an incident concerning the Holy Year, he said: "A Ghanaian high school boy wrote telling how he first heard about the Holy Year. He happened to read an article in the *Watch Tower* which pointed out the evil character of the Roman Catholic Holy Year. It warned that after every Holy Year disaster struck the world. As an example it cited the last Holy Year which was followed by war. Surprised, the boy went to one of the Holy Cross Brothers teaching in his school. From him he got the correct explanation of the Holy Year . . . This incident is an example of how far error can travel from its source in the U.S.A."

Another missionary laboring in Ghana for twenty years wrote: "I am happy that the Lord has called me." Prior to his present duties as pastor in a harbor city, he was in charge of the Ghanaian Brother Novices of the Divine Word Missionary Society. "Last year," he wrote, one of our parishioners wrote a nice play for the Feast of the Sacred Heart of Jesus. It was about a drunkard miraculously cured through prayers to the Sacred Heart. The cast cooperated so well, that within a week they were able to stage it . . . On special occasions they act out the Gospel in the church. Our people like not only to hear, but also to see . . . Because of the Holy Year, the members wanted to have an all-night adoration of the Blessed Sacrament. After having had it twice, I was surprised at the number of men, women and young people who stayed all night . . ."

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS — two dollars

HIGH MASS — five dollars

TRIDUUM OF MASSES — ten dollars

NOVENA OF MASSES — twenty dollars

GREGORIAN MASSES (requested customarily
for but a single departed soul)
—seventy-five dollars

. cut on this line

Dear Father: I am sending the following Mass requests to you. I understand that dates for these will be arranged as close to my request as can be arranged.

Kind of Mass?

How Many?

For what Intention?

Offering?

Send Mass intentions (with your name
and address) to:

**FATHER SUPERIOR
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI 39520**

PLACE THE SOUTHERN MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Southern Missions in the South, address this request to you: Will you remember our work in the Southern Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

TO HELP THE MISSIONS

We redeem all pieces of silver, gold, watches, eyeglasses, gold fillings, or any odd pieces of jewelry.

Cancelled stamps

Are also gratefully appreciated.

Send to:

**BROTHERS' MISSION CLUB
ST. AUGUSTINE'S SEMINARY
BAY ST LOUIS, MISS. 39520**

DIVINE WORD MESSENGER



St. Gabriel Rectory in Mound Bayou, Miss.

DIVINE WORD Messenger

SUMMER - 1975

St. Gabriel Rectory in Mound Bayou, Miss.



WHAT IS A PARISH?
MISSION INTERCOM SNIPPETS
FROM PLANTATION TO NEW NATION

DIVINE WORD MESSENGER

EDITOR

Geo. G. Wilson, S.V.D.

BUSINESS MANAGER

Bro. Roger Latosynski, S.V.D.

COVER

A member of the play, "From Plantation to New Nation."

(see Page 49)

Subscription Rates:

1 yr.—\$2; 2 yrs.—\$4;
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Address all correspondence:

**Divine Word Messenger, Bay St. Louis,
Mississippi 39520**

PHOTO CREDITS

Front and back covers, pages 49, 50, 51 to Rev. Jim Pawlicki, S.V.D.; page 45, to Rev. C.J. Howard, S.V.D.; page 54 to Information Office, Box 1243, Arlington, Tex.; page 58 to Rev. Clifton Labbe, S.V.D.

SUMMER — 1975

VOL. 52, NO. 3

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U.S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

Contents

	PAGE
An Electron of Inspiration	43
A Welcoming Hand Gesture	44
What Is A Parish ?	45
Mission Intercom Snippets	47
From Plantation to New Nation	49
Curtain Calls During the Play	50
Homage of A Black Girl to The Father of Our Country	53
Show That You Care!	56
Few Are Chosen	57
Along the Divine Word Mission Trail	58

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Printed by Sullivan Brothers, Lowell, Mass.

SEND FORMS 3579 TO: DIVINE WORD MESSENGER,
BAY SAINT LOUIS, MISSISSIPPI 39520

An Electron of Inspiration

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The Feast of the Sacred Heart was instituted to teach men to love Him. "When the charity of men grew cold," wrote Pius XI in his encyclical, *Miserentissimus Redemptor*, "the love of God made itself known so that it might be honored with a special cult." Love through reparation is the motive.

Pius XI explained the idea of reparation thus: Sin, which caused Christ's Passion unfolds in the course of time. Reparation likewise can take place in the course of time. The sins and acts of reparation of the present had a real effect on Him during His Passion. Moreover, both suffering and reparation continue in His Mystical Body. It is there Christ is still crucified. It is there He is also strengthened as during His mortal life.

In his Act of Reparation which he ordered to be made on the Feast of the Sacred Heart, the same Pope gave a list of offenses for which acts of reparation could offer consolation: "immodesty in dress; shameful excesses in behavior; disregard of holydays; hateful blasphemies against Christ and the

Saints; lies and curses aimed at the pope, bishops and priests; neglect and even desecration of the Holy Eucharist; the public sins of nations in rebelling against the just right and teaching authority of the Church."

Love through reparation is expressed in various ways. One is called "kneecation". Let us give an example. A group of married couples gather every week in a different home. They don't come to play cards, but to pray. They spend an hour in prayerful reparation for their relatives, friends and neighbors who are separated from God. Some make a holy hour every night. One generous soul remarked: "If I can spend several hours each night listening to the radio or watching television, I can certainly give Jesus an hour."

Another way is to be a "spiritual substitute". We know that in sports, players have a substitute in case of necessity. In the spiritual world, there are souls who are not fulfilling their role in the Mystical Body of Christ. A "spiritual substitute" can take over in an hour of prayer.

St. Margaret Mary was asked to make a holy hour for the king. She was his "spiritual substitute". She carried out another of Jesus' requests: "The loving reparation of one just soul makes up for the crimes of a thousand sinners."

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43

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PAGE

43
44
45
47
49
50
53
56
57
58

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OPERATION SHARE

A Welcoming Hand Gesture

As regards religious experiences, Mississippi will not be the same as before 1975. Such was the aim of "Operation Share" of the State's Catholic Diocese. The spiritual program was intentionally launched during the Holy Year. As a Catholic Family of 85,000 members in Mississippi, the idea was to spread the good news of Christ again with renewed vigor.

"Operation Share" directed its efforts towards two classes in particular: those without any church affiliation and inactive Catholics. For the former, it sought especially, the Christian solution of their problems of loneliness, fright, guilt and meaninglessness of life. For the latter, it also endeavored to revitalize the motives of their erstwhile Christian commitment.

In order to work efficiently in parishes, the program operated through nine "Action Teams". These were so planned as to engage every willing member. They were classified under these headings; prayer, clerical preparation, homevisiting, liturgy and music, physical arrangement, phone promotion, advertising promotion, budget and finance and refreshments. This last team served the clerical and home visiting teams. The light refreshments served were a reminder that the program was a fun event as well as an evangelical effort. Parishioners were asked to consider prayerfully in which capacity they could best serve with their talents and abilities.

Although all the teams played parts, that of home visiting deserves more than passing mention. The task of this group was to invite families to attend the special services following the five weeks of propaganda work. But to dialog about religion was taboo. A prayer of St. Francis on a card with an outline of the special services was given with the invitation.

The sixth week climaxed "Operation Share" with a proper religious setting. The unchurched in particular were offered an opportunity to "sample" what it meant to be a Catholic; the inactive Catholics a chance to resume an active life within the fold. Congregational prayer and singing as well as the religious experiences were made use of to help all in finding peace and salvation within the Catholic Family of Mississippi.

The diocesan paper, "Mississippi Today" had this to say about the project: "Operation Share" is an experimental program being designed and tested by the Mississippi Catholic community as it seeks newer ways to share its spiritual heritage and world vision with those now searching for a religious family to call their own." As such it dovetailed with Pope Paul's "Operation Fervor" for the Holy Year. "We care, we share", was the program's fitting slogan.

What is a Parish?

by MARGARET HULA MALSAM

What makes a house a home? This same loving feeling of community that makes a house a home, makes a physical church plant a parish. A parish is much more than just a church where people of surrounding areas worship together. A parish is a "praying family of God." The joys of life's beginnings and life's stages of maturity (Baptism, Holy Eucharist, Confirmation, Marriage, Penance) are celebrated with others. Truly in a parish one discovers that "joy shared with others is doubled; sorrow shared with others is halved." The people of God unite together in a parish as children of the same Father to build each other up, to encourage one another and to share faith experiences together.

In order to be able to unite together as a praying family, the people of God must come to know each other as distinct persons. They must share common sacrifice in caring for and supporting the parish. They must learn to *play together* as well as *pray together*. Social events of the parish should not be evaluated so much by their fund-raising merits, but on the ability of the event to bring the people of the parish closer together. There must be real friendliness and joy, a real feeling of "belonging" to a community in a parish. This factor is becoming more important as we become a more computerized and impersonalized society. People *need* to feel they belong. Our young people especially feel this need, and when the

church doesn't fill this need, they turn to the Jesus communities where they are made to feel important as individuals. The "Who am I" is very important to young people; they must develop self-love and self-esteem in order to become mature Christians. Everyone is created uniquely and individually by God, and parishioners must become aware of this truth in parish life.

Just as the family encourages social, moral and personal growth on an indi-

(Continued on Next Page)

"The parish is more than just a church."



vidual level, so the parish church must develop its parishioners spiritually on a community level. The family plays a large part in developing moral traits, and the parish should never deemphasize the family's role in molding character. But the parish has a much larger role to play: *uniting individual families into one family of God.*

In early Christian days, the people of God worshipped together as a community. In Christ's time, we see Christians drawn together in communities. Now in our urban society, the parish has a real place. If it can form people into real loving Christian communities, it can fulfill a real need of modern men and women. Just as the family unit cannot be allowed to become weakened, the parish must never be allowed to become weak, impersonal and unimportant in a Christian's life.

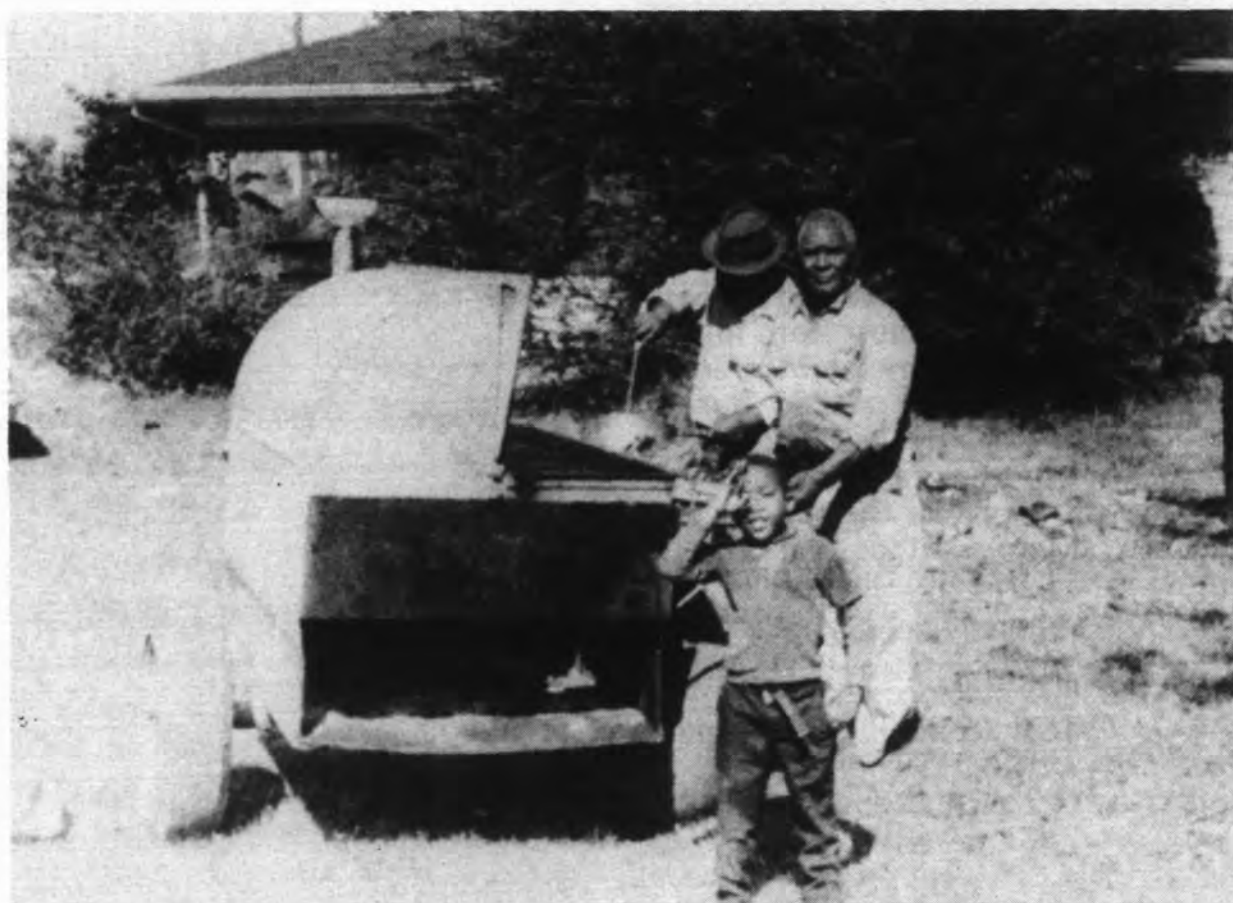
Many parishes however don't build this feeling of Christian community.

Physical boundaries are no longer adhered to in most urban areas. Catholics come and go to any parish they choose, even though they may officially belong (according to boundaries) in a particular parish. In a sense, old parish loyalties have faded, except perhaps in sports events between parish schools. It does not seem very important anymore; but it should be! One should be as proud of his parish as he is of his alma mater. Each person forms an intricate part of a parish, and he should *feel* a real sense of belonging . . . a real sense of Christian community, and thus have a very real sense of pride in his parish.

Many things can help to build this sense of parish loyalty. A pastor plays a key role; he must build a bridge between people with varying degrees of spirituality, personality and temperament. He must also serve as a bridge

(Continued on page 48)

Socials emphasize the "togetherness" of the parish.



Mission Intercom Snippets

by UNITED STATES MISSION COUNCIL

Zaire New Eucharistic Rite Introduces Dances

In Zaire, the Episcopal Commission on the Liturgy has introduced dances during the Masses of Advent, Lent and funerals. The dance should be in keeping with an appropriate song. A ritual dance is also permitted by the celebrant and ministers at the altar and the faithful in the pews at the singing of the "Glory to God in the Highest."

Statistics from the Propagation of the Faith Office

This office is responsible for 5.8% of the world's population; but only 9.5% of the world's Catholics. Of the 665,000,000 Catholics the percentage per total population in each region is:

Africa - 11.6%; America - 59%; Asia - 2.3% Europe - 57%; Oceania - 23%; U.S.S.R. - 0.2%.

Legion of Mary in Africa

According to Father Dueson, director of the Salvatorian Aid Organization, the Legion of Mary is considered the form of lay apostolate which has the greatest impact on the population. Mary Edel Quinn, foundress of the Legion in East Africa is considered there as the greatest lay apostle of the 20th century.

Zaire Diocese Subdivides Parishes

The diocese of Uvira in Zaire has the parishes subdivided into "deaconies". They are communities of faith, prayer and charity, under the direction of an elected leader. He is a family man with his own job or trade. He leads in worship and presides over Sunday and penitential services. Under special circumstances he may baptize and assist at marriages and funerals. The upkeep of the church property is also his responsibility.

BOOST

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AND ADDRESSES
OF

PROSPECTIVE SUBSCRIBERS

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(Continued on page 48)

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Mission Intercom Snippets

by UNITED STATES MISSION COUNCIL

India's Bill on Foreign Contributions

Missionaries may experience difficulty because of this bill. It prohibits individuals and groups from receiving contributions as determined by the government, from foreign sources. While religious groups may obtain such help from abroad, specific regulations must be followed. Failure to comply therewith, allows the government to confiscate the contributions.

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What is a Parish?

(Continued from page 46)

between God and his people by bringing God's message to the people. There are always those in a parish who would like to return to the pre-Vatican days and the Latin Mass. There are also those who would like things to be now, like they may be in the year 2000. There are those who have learned to love God and neighbor in a deeply Christian way. There are others who are struggling to find this love. The pastor must try and unite these diverse elements and bring all parishioners closer to God. He must never allow faction and rivalries to divide his parish, because (in Lincoln's words), "A house divided against itself cannot stand."

Organizations also have an important role in building a community. They should never compete with each other, but cooperate and complement each other. Youth organizations can give parties for senior citizens; men and

women of the parish can assist in teaching CCD to the youngsters. Everyone in the parish must be made to feel welcome and part of the Christian community.

The people themselves have an obligation to help foster community spirit. Many times we hear someone say, "I went to Mass at that church for 10 years and no one spoke to me." Individual parishioners need to extend a warm and friendly welcome to others, especially newcomers. New parishioners need to do their part by stepping forth and offering to contribute to the parish well-being, also. A Christian community does not come about by accident; it is formed by building a series of bridges between one another and God! These bridges must never become a Tower of Babel filled with pride and disunity. These bridges have only one purpose; to mold the people into one "praying family of God." This is the function of a parish; *to bring the people of God closer to their Creator by uniting them into a Christian community.*

A Wedding—"The joy shared with others is doubled."



From Plantation to New Nation

This was a multi-media play about black experience. Divine Word Father Jim Pawlicki was the producer and director. The young people of the Immaculate Heart of Mary parish in Lafayette, La., were the actors.

With songs, slides of the area and poetry from contemporary authors, the drama portrayed the black experience of the past and the present; and it peered even into the future. The audience gave wrapt attention. "Despite its

length (2 hours)," reported Father Jim, "the audience hardly fidgeted at all. Even the little kids were listening intently and watching all that was taking place."

The play was a tremendous success. Requests for its performance elsewhere have been coming in. "The young people were like professionals." Such was Father's enthusiastic appraisal of the cast.

THE CAST OF THE PLAY





Curtain Calls During the Play



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FATHER JIM MAKES COMMENTS



"I told them how far the success of the play had travelled. They couldn't believe it."

"Even when not speaking a part, everyone contributed by facial expressions."

(More on page 55)

"They were like professionals the first night the play was put on."

"The way I had written the play was the way they presented it."





WHY OUR ANNUITY PLAN ? LET US TELL YOU ABOUT IT !

- It offers people in the 50-80 year range a higher rate of return, depending on their age.
- It takes the worry out of retirement: you know you will receive a regular check as long as you live.
- Your money will help us to educate future missionary priests and brothers.
- You share in the Masses, prayers and works of over 500 Divine Word Missionaries working in 34 different countries throughout the world.

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GUARANTEED
INCOME
FOR
LIFE!**

**ACT NOW! FILL IN AND MAIL
ATTACHED COUPON BELOW**



S.V.D. ANNUITY PLAN

SEND TO:

Father Joseph A. Francis, S.V.D.
Southern Province of St. Augustine
201 Ruella Avenue
Bay St. Louis, Mississippi 39520

Dear Father Francis:

Without further obligations please send me free details on your S.V.D. ANNUITY PLAN.

Name _____

Street _____

City _____ State _____ Zip _____

I was born on _____ month _____ day _____ year

Homage of a Black Girl

by EDMUND MANCHESTER

Do you know that a black girl instituted the public holiday observance of George Washington's birthday? I didn't know it either until recently when an acquaintance was doing research for Frank Moss' "The American Metropolis." The book explained about the early history of Big Apple (New York City) streets. My friend accidentally came across the fact at the library and brought it to my attention.

Twenty-two year old Mary Simpson was one of the few trusted and indispensable slaves that George and Martha Washington brought from their Virginia plantation, to staff their New York home when George Washington took office as the nation's first president in 1789. She was 5 feet 8 inches tall, of a pleasant personality and possessed an amazing charisma.

As a religious, devoted and ambitious young woman, Mary always would say: "We're all God's people. And only through work and kindness can we show what it means to be true Christians." She had a burning desire, which eventually she dared to confide to "her General — Massa Washington." She wanted to go into business and operate a store of her own.

Before the Washingtons left the Big Apple for Philadelphia, the President



GEORGE WASHINGTON

gave Mary Simpson her freedom and financial assistance to start a new life on her own.

She rented a basement in a building at Cliff and John Streets, on the lower East side of Manhattan. At that time it was the bustling section of the city. The business was conducted in the front part, living quarters in the rear. Before long the place was completely rejuvenated and kept spankingly clean. Mary started selling milk, butter and eggs. As a sideline, she took in shirts to wash for the gentlemen of the neighborhood. In a pinch, which was often, she laundered for the entire family to help out with her budget. Although unable to read and write, she had the most uncanny ability of always remembering who owed her, the amount owed and where they resided.

Mary's hero was George Washington. His birthday was her holiday. Not once during the remainder of her life did she forget the date, Feb. 22nd. She

INTENTIONAL SECOND EXPOSURE



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Street _____

City _____ State _____ Zip _____

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by EDMUND MANCHESTER

Do you know that a black girl instituted the public holiday observance of George Washington's birthday? I didn't know it either until recently when an acquaintance was doing research for Frank Moss' "The American Metropolis." The book explained about the early history of Big Apple (New York City) streets. My friend accidentally came across the fact at the library and brought it to my attention.

Twenty-two year old Mary Simpson was one of the few trusted and indispensable slaves that George and Martha Washington brought from their Virginia plantation, to staff their New York home when George Washington took office as the nation's first president in 1789. She was 5 feet 8 inches tall, of a pleasant personality and possessed an amazing charisma.

As a religious, devoted and ambitious young woman, Mary always would say: "We're all God's people. And only through work and kindness can we show what it means to be true Christians." She had a burning desire, which eventually she dared to confide to "her General — Massa Washington." She wanted to go into business and operate a store of her own.

Before the Washingtons left the Big Apple for Philadelphia, the President



GEORGE WASHINGTON

gave Mary Simpson her freedom and financial assistance to start a new life on her own.

She rented a basement in a building at Cliff and John Streets, on the lower East side of Manhattan. At that time it was the bustling section of the city. The business was conducted in the front part, living quarters in the rear. Before long the place was completely rejuvenated and kept spankingly clean. Mary started selling milk, butter and eggs. As a sideline, she took in shirts to wash for the gentlemen of the neighborhood. In a pinch, which was often, she laundered for the entire family to help out with her budget. Although unable to read and write, she had the most uncanny ability of always remembering who owed her, the amount owed and where they resided.

Mary's hero was George Washington. His birthday was her holiday. Not once during the remainder of her life did she forget the date, Feb. 22nd. She

wouldn't even tolerate such forgetfulness on the part of others.

Each year those who shopped in Mary's store and the "gentlemen and families" of the shirts and laundry were special guests to her George Washington Birthday party. It was a cake and punch affair. Punch was the fashionable drink for the aristocrats in those days. Coffee, cocoa and tea were also served. These Mary made pot by pot and kept them steaming hot the day long.

A "Great Cake" said to be the General's favorite was baked. She had come to learn of this while in the services of the family when it was in residence at Mount Vernon, Virginia. The cake and liquid refreshments were arranged in her store on a table covered with her finest lace table cloth. The table was placed beneath Washington's portrait. He had given her the

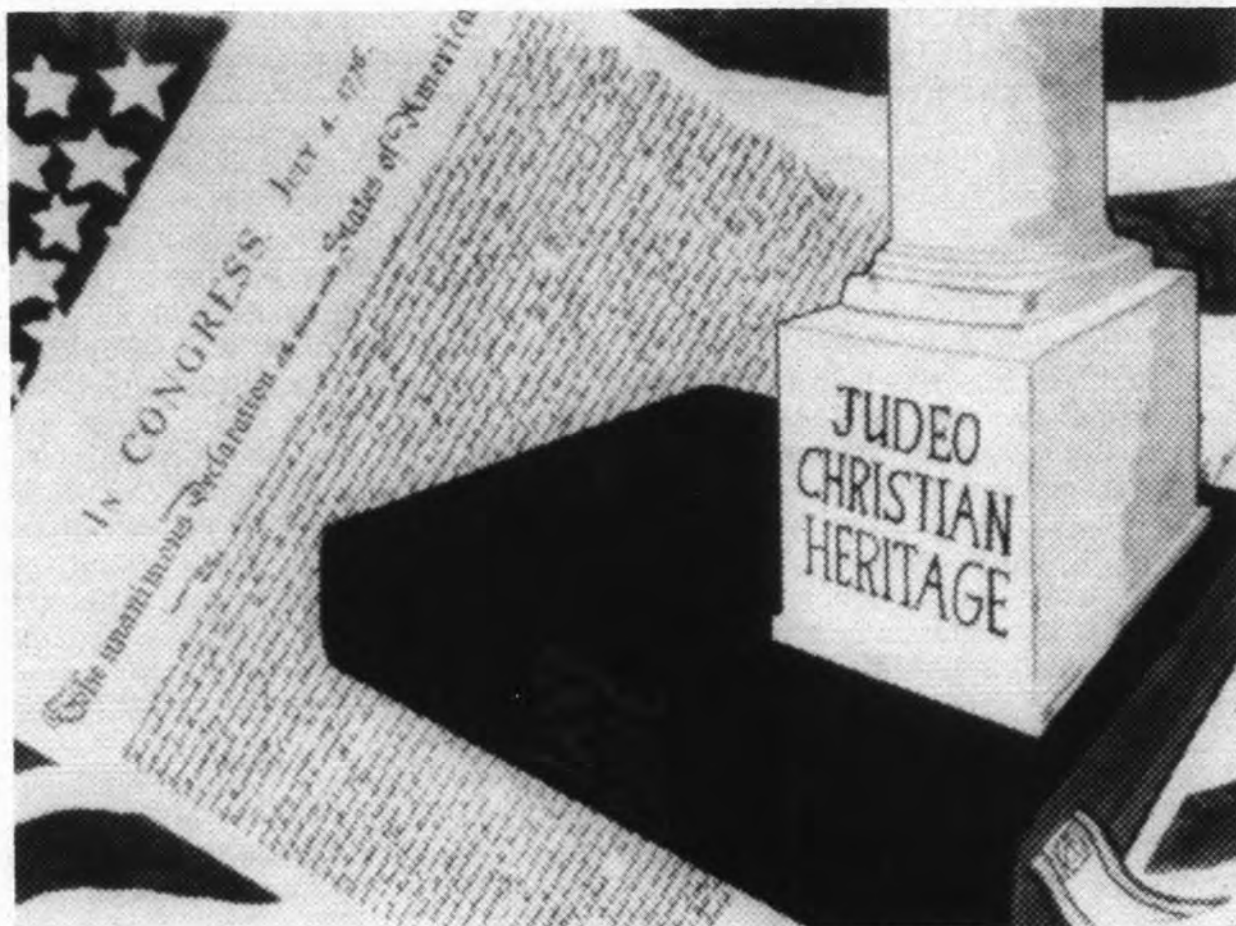
painting when she started in business. Nearby was a small goatskin trunk. It was highly polished. This too, had belonged to the General. His initial in large nailheads were marked on the lid, as was the custom of ladies and gentlemen in those days.

Mary Simpson admitted being fearful that if she did not keep up the day each year by her small celebration, General George Washington would be forgotten.

What an homage this humble black girl paid to the "Father of our Country!"

As history tells, not for an instant had General George Washington been in danger of being a forgotten man. Our nation's capital is named for him; its most imposing monument is also his memorial. His birthday is observed throughout the length and breadth of the United States of America.

RELIGIOUS HERITAGE OF AMERICA



Curtain Calls

(Continued from Page 51)

"I mainly wanted the choir members to learn from this play; and they did!"

"Now they are always quoting the authors of the poems."



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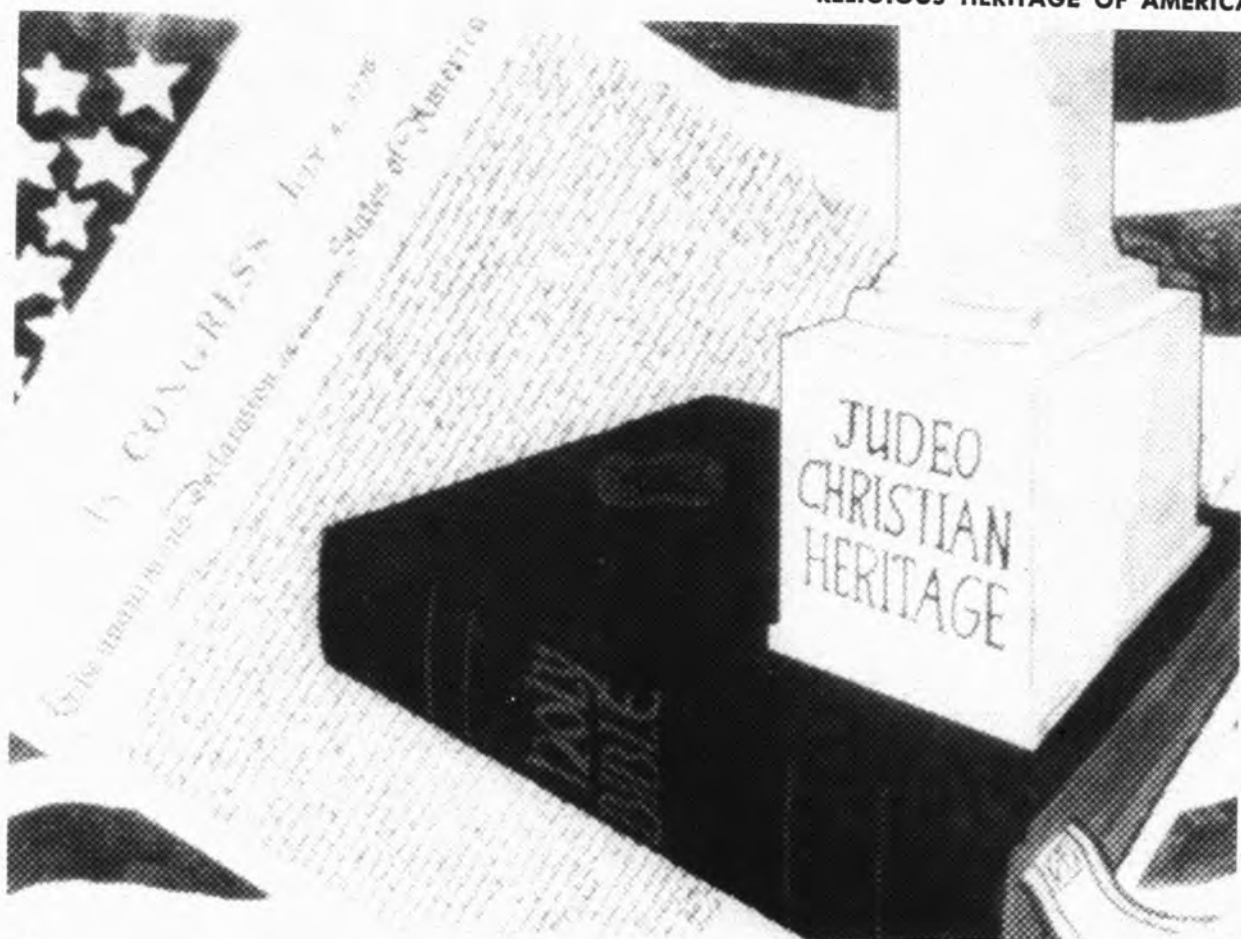
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Show that You Care!

by JOSEPH P. LARUFFA

Millions have physical or psychical problems. They suffer from cancer, heart trouble; they have anxieties, fears, neuroses or psychoes; they suffer temptations and frustrations and terrible periods of depression, desolation and despair. There are the unemployable and the school dropouts; there are the dope addicts, the lonely, the aged; the shut-ins, the retarded. How does all this concern you? And what are you to do about it? Please think for a minute or two — and then do something about it. Show that you care!

The neighborhood is fast declining. Stores are being broken into at night. Kids (whatever happened to the term "juvenile delinquent"?) break windows and write obscenities on walls and sidewalks. The streets are filthy. Storekeepers sell obscene books and magazines. Dope can easily be purchased, even by the very young. Show that you care — and do something about it.

The pastor has need of volunteers, ushers, lectors, teachers in the Confraternity of Christian Doctrine. The parish council and various parish societies seek volunteers so that their committees may function more efficiently for the good of the whole parish. What can you do? Show that you care! Show your interest! Volunteer your services today!

What can you do? Perhaps you can become a hospital volunteer, nurse's aid, a social worker, a foster parent or Big Brother, a Red Cross worker. You can perhaps write letters to the editor of your favorite newspaper, or to your congressman. You can send greeting cards to the sick and shut-ins; better still, you can visit them. Perhaps you may distribute good literature. You can become a police volunteer; you can become interested in politics, at least at the local level. Become an active citizen! Join your block association!

How can you show that you care! You can be a good listener. Take some time out to listen patiently and considerately to one who tells you his troubles. How can you show you care? Well, if you really cared enough, you would find something you can do; that's for sure. You can at least pray for a better community and a better world.

Why should you show that you care, in the first place? Because we are all brothers, and actual or potential members of the Mystical Body of Jesus Christ.

Why should you care? Because Christ told us to care when He said: "As long as you did it for one of these, the least of My brethren, you did it for Me."

Show that you care! Do it for Christ!

" . . . Few are Chosen "

by FRA ALLEN J. POWELL

On September 1, 1974 the novices began a special formation in the religious life. Each expected to contribute the experiences of his spiritual life to that spirit which the community hoped to develop. This has been realized through retreats, lectures, prayer and apostolic work. On August 17, 1975, they will recite their vows. This is the primary goal toward which the novitiate has led them.

In many ways the small number of novices promised an interestingly unique fraternal experience. Perhaps the phrase "work and pray" can best portray what has been the on-going experience of the novitiate. With these opening remarks, we would like to introduce you to the four men entering the Society of the Divine Word.

Brother Bernard P. Spitzley of Westphalia, Mich., is the youngest. Bernie is an alumnus of the Divine Word Seminary, in Perrysburg, Ohio. He is the eleventh of fifteen children. His family lives on their farm. He envisions an apostolate in agriculture and education to work in Ghana, Africa. For now, Bernie intends to complete his undergraduate studies in history at the Divine Word College, in Epworth, Iowa.

Brother R. Paul Cassabon is from Maumee, Ohio. Paul, a former Methodist became a Catholic two years ago. The apostolate which he seeks is in youth counseling and teaching Physical Education. For him, rejoining the community at Perrysburg, Ohio, as

athletic director and coach will be like a homecoming. There he will eventually work toward his degree in Physical Education.

Brother Richard A. Morrill of Brookfield, Ill., attended our minor seminaries at Techny, Ill., East Troy, Wis., and the Divine Word College at Epworth. Having received his Bachelor Degree in History and minors in Theology and Education, "Rich" (as he is called) hopes to work in Taiwan or Argentina in educational administration. At present "Rich" has been welcomed into the teaching and formation work at our house in Bordentown, N.J.

Fra Allen J. Powell of New Orleans, La., is an alumnus of our minor seminary here at Bay St. Louis, Ms., and a sociology graduate of the Divine Word College at Epworth. An Afro-American, he is the only novice who is studying for the priesthood. He will join the community at the Catholic Theological Union in Chicago where he will work towards his Master of Divinity Degree. Eventually he hopes to work as a pastor in the Black Apostolate in the Southern Province and contribute thereto by working with the National Office for Black Catholics.

Father John Stoessel our head novice master along with Father Edward Dudink have generated a healthy spirit of the S.V.D. life style. It is their counsel and our decision together with prayer that have brought us to where we are today.

ALONG THE DIVINE WORD MISSION TRAIL

Bay St. Louis, Miss.

(*St. Augustine's Seminary*)

Father Joseph Simon, an alumnus here has been named rector of the Divine Word College at Epworth, Iowa.

Clarksdale, Miss.

(*Immaculate Conception Parish*)

Father Kersten's missionary thrust extends beyond his parish. Through his commentaries in the *New Saint Joseph Sunday Missal*, he will influence the spiritual life of thousands. A reviewer in *America* described Father's little homilies as "intelligent as well as pointed."

New Orleans, La.

(*St. Augustine's Parish*)

Seven soul-searching sessions engaged the members during a parish mission. Timely topics like, "Christian Awareness"; "The Generation Gap", were deftly treated by the missionary, Father LeDoux, S.V.D.

Father Rivers and a chorister of St. Mary's



The Black Ministry Workshop aroused new interest in the current problem; the survival of the Church among the Blacks. The many who attended will certainly seek a satisfying solution.

Pointe-a-La-Hache, La.

(*St. Thomas Parish*)

"Better late than —" Bishop Perry was concluding the rite of Confirmation when a missing candidate appeared. For her sake the ceremony was repeated. Thus 51 (not 50) more witnesses for Christ joined their confirmed members.

St. Paul praised Prisca and Aquila as his "helpers in Christ Jesus." The pastor here esteems no less the St. Martin Altar Ladies. This dedicated group accomplishes marvels in an unassuming manner.

Franklin, La.

(*St. Jules Parish*)

Father Wilbert White the pastor was recently awarded a plaque in recognition of his services as the outstanding youth educator.

Houston, Texas

(*St. Mary's Parish*)

"Freeing the Spirit" a weeklong liturgical program was a grand success. Its inspiration was the well-known Father Clarence Rivers, the author of "Soulful Worship". Its sponsor was the Black Catholic Community Concerns Association (BCCCA) of which Father Labbe is the president. His critique was emphatic, "All the people enjoyed it."

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS — two dollars

HIGH MASS — five dollars

TRIDUUM OF MASSES — ten dollars

NOVENA OF MASSES — twenty dollars

GREGORIAN MASSES (requested customarily
for but a single departed soul)
—seventy-five dollars

. cut on this line

Dear Father: I am sending the following Mass requests to you. I understand that dates for these will be arranged as close to my request as can be arranged.

Kind of Mass?

How Many?

For what Intention?

Offering?

Send Mass intentions (with your name
and address) to:

**FATHER SUPERIOR
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI 39520**

PLACE THE SOUTHERN MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Southern Missions in the South, address this request to you: Will you remember our work in the Southern Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

TO HELP THE MISSIONS

We redeem all pieces of silver, gold, watches, eyeglasses, gold fillings, or any odd pieces of jewelry.

Cancelled stamps

Are also gratefully appreciated.

Send to:

**BROTHERS' MISSION CLUB
ST. AUGUSTINE'S SEMINARY
BAY ST LOUIS, MISS. 39520**



A SCENE FROM THE PLAY

DIVINE WORD Messenger

FALL—1975



Blessed Arnold Janssen, S.V.D.
Founder, Divine Word Missionaries



Blessed Joseph Freinademetz, S.V.D.
Missionary to China

100th ANNIVERSARY — 1875-1975

Divine Word Missionaries

Father Janssen's CRUSADERS
PIONEER to China
Mound Bayou—Another "D" Day

FR. FRANCIS' 25th Jubilee

DIVINE WORD MESSENGER

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Mark Wright

COVER

On October 19, 1975 Pope Paul VI, in a ceremony in St. Peter's Square, Rome, beatified the Founder of the Divine Word Missionaries, Fr. Arnold Janssen, S.V.D. and Fr. Joseph Freinademetz, S.V.D., one of the first missionaries to China.

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FALL—1975
Vol. 52, No. 4

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members including Bishops, Priests, and Brothers. In 1905 the order began working among the black people of the southern U.S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training black Priests and Brothers at its Bay St. Louis seminary. Today candidates of any race may train there.

Contents

	PAGE
An Electron of Inspiration	63
A Pioneer Divine Word Missionary to China	64
Father Janssen's Crusaders	66
Fr. Joseph Francis, S.V.D. Celebrates 25th	67
An Unforgettable Centenarian	68
Missionary in the Southland Chats	69
Mound Bayou Has Another "D-Day"	72
Scenes from Vow Day	73
Reception for New Class of Novices	74
Sketches from Fr. Arnold's Life	75
Along The Divine Word Mission Trail	77

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An Electron of Inspiration

God's love and grace for mankind is shown to us in various ways. We know that He loved us so much that He sent His only-begotten Son into this world. Christ, as the Good Shepherd, laid down his life to save the world and thereby opened the way to His Father for all who believe in Him. Christ formed a new people by sending His Holy Spirit to the Apostles and their followers that they might be a sign of salvation for all.

Christ willed that His Mission continue through men and women dedicated to "being all things to all men." In time, one man who answered that call in a special way was Fr. Arnold Janssen, the founder of the Divine Word Missionaries. Fired up with the love of the Holy Spirit, Arnold Janssen started his religious community of priests and Brothers against all odds.

In the 1870's the Church in Germany was in crisis. The so-called Kulturkampf, a persecution of the Church, was in full swing. Seminaries were being closed, religious communities disbanded, and new priests refused pastoral assignments. What for others was a threat to the Catholic Church proved to be an opportunity for Arnold Janssen.

On September 8, 1875 Father Janssen founded St. Michael's Mission House, across the border from Germany, in Steyl, Holland. The expressed purpose was to "help proclaim the gospel among those nations of the world that do not yet know God or know Him aright, by sending forth missionaries educated here specifically for this purpose" (quoted in Fischer, *Arnold Janssen, Founder of the Society of the Divine Word*, p. 124).

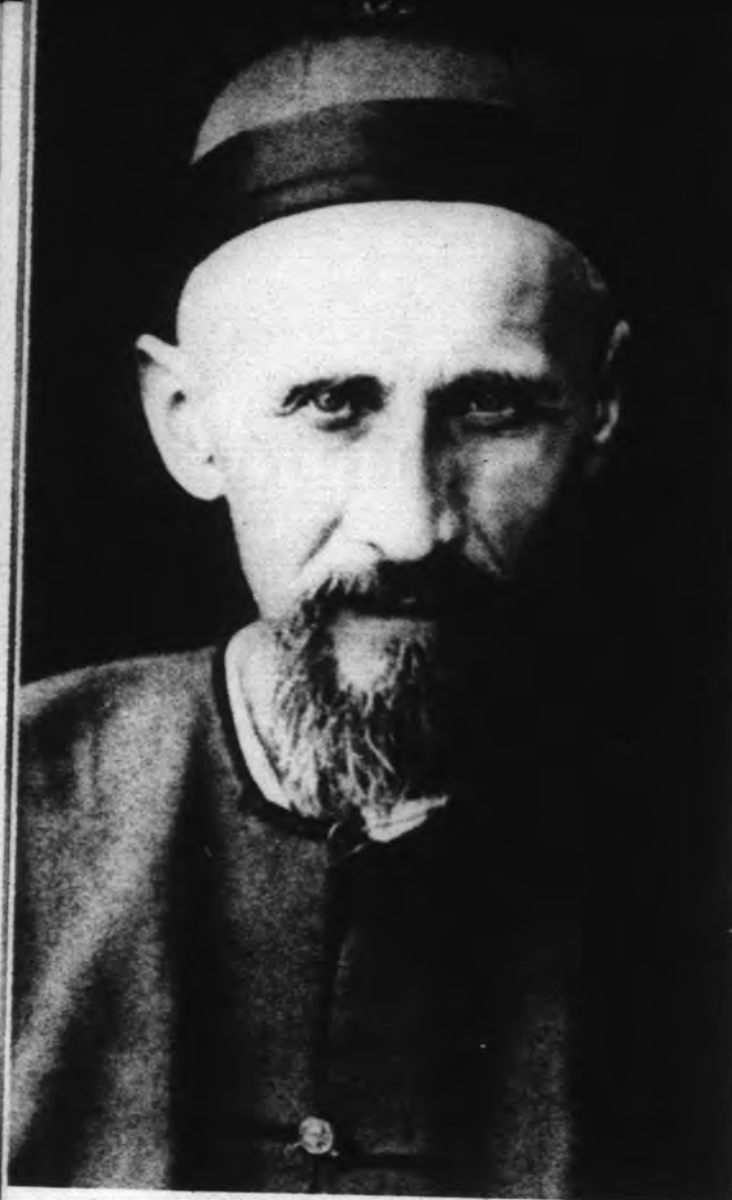
For over 100 years Father Janssen's legacy has played a major role in the missionary work of the Church. His men have gone forth to the corners of the world to preach the Gospel, forming Christian communities, and giving witness that the "darkness of sin and the night of unbelief may vanish before the light of the Word and the Spirit of Grace."

Let's all join in thanksgiving to Almighty God for giving the world such an electron of inspiration in the person of Blessed Arnold Janssen, S.V.D. May we, who are called by our baptism to be missionaries, strive to make his dream come true, "that the Heart of Jesus live and reign in the hearts of all men."

PAGE

63
64
66
67
68
69
72
73
74
75
77

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A Pioneer Divine Word Missionary To China

Blessed Joseph Freinademetz, S.V.D.

Before joining the Society of the Divine Word, Father Joseph Freinademetz, S.V.D. served as a curate for two years in his native home town of Tyrol in Austria. Having joined Fr. Janssen's missionary group, Fr. Freinademetz was one of the first two missionaries assigned to China.

While preparing for his mission, Fr. Freinademetz acquired some knowledge of the language; unfortunately it was the wrong dialect! On arriving in China he began to learn an entirely new dialect.

Cultural differences became noticeable in a manner of instances. One was the way in which the Christians prayed. The Chinese sing-song used to irritate him. It took faith and common sense to learn to accept it. A very valuable means of reconciling cultural differences and difficulties was taught him by an older missionary. "*Learn to love the people*" was his constant advice. Father Freinademetz never regretted having heeded this counsel. During the twenty-five years he served the People of God in China, he always showed that he loved them, and they, in return, learned to love him. On one occasion he remarked to a young missionary who wanted to speak the language fluently, "No matter how well you speak Chinese, it will still be a foreign language to them. There is only one foreign language they understand . . . the language of love."

Another instance of Father Joseph's learning from cultural differences was his first meeting with the mandarin. The petty persecution undergone by his Christians was the occasion for seeking an audience with the Chinese public official. He did not know there was a lot of formality involved. Dress and the manner of travelling indicated to the Chinese a person's position in society. Being dressed in ordinary clothes and riding on his catechist's mule marked the missionary as a barber. Barbers were considered the lowest in the Chinese social system. In spite of such an appearance, the mandarin understandingly received him. From that time on the Chinese official encouraged his subjects to show respect to the Christian religion. "I did everything wrong," he wrote in a report to his superior, "but

the good God made everything right!"

He was once assigned as the director of the catechist school which was a very difficult task. "The school has me sweating," he reported to the Bishop. Nevertheless he continued there in spite of poor results.

One of his last letters revealed his one wish: "to be allowed to live and die in China for my beloved Chinese." God granted his request. He died of typhus on January 28, 1908 and was buried among his beloved Chinese in Taikia.

On October 19, 1975, Mission Sunday, Pope Paul VI proclaimed Fr. Joseph Blessed Joseph Freinademetz, S.V.D. in St. Peter's, Rome. A more fitting occasion could not have been found, for he was truly a great missionary.

Fr. Freinademetz with four missionaries.





Father Janssen's **CRUSADERS**

ARNOLD JANSSEN
Father and Founder

We are told that the Crusaders of the 11th, 12th and 13th centuries had as their motto: "God wills it!" Vatican II, in its decree on Missionary Activity, expressed the same motive for missionary enterprise. "Missionary activity finds its reasons in the Will of God," it states. After all, is not the missionary a crusader?

The Will of God was the guiding principle of Father Arnold Janssen in founding the Society of the Divine Word. What are the results of 100 years of crusading and campaigning for the kingdom of God? The Divine Word Missionaries is now one of the largest missionary organizations in the Church. Still animated with their Founder's motive, "that the night of unbelief vanish before the light of the Word," over 5,000 missionary priests and Brothers are working in 35 countries around the world.

The same principle encouraged the early missionaries to the United States to enter the struggle in favor of establishing a Black Catholic Clergy. Today

it is estimated that 40 percent of the black priests ordained in the United States are members of the Society of the Divine Word. In every land these crusaders have made it their policy of establishing a local indigenous clergy.

Besides preaching the Word of God, the Divine Word Missionaries have been active in scientific research, mass communications, education, socio-economic development, radio, TV, operating two airways, vocational promotion, architectural designing for missions, among others. But the primary activity of the Divine Word Missionaries is proclaiming God's Word. It is *the* service which ranks first.

A missionary's zeal is constantly seeking new ways and means to alleviate hunger, to wipe out disease, to abolish ignorance, but he is ever mindful that his duty is to preach the Word of God, give witness, and form Christian communities so the "Heart of Jesus may live in the hearts of men." Blessed Arnold wills it for his followers and God wills it for his Crusaders.

Father Joseph Francis, S.V.D. Celebrates 25th

Very Rev. Joseph A. Francis, S.V.D., Provincial Superior of the Divine Word Missionaries' Southern Province and President of the Conference of Major Superiors of Men in the United States celebrated his 25th anniversary as a Divine Word Missionary with two Masses of Thanksgiving. The first celebration took place in his home town of Lafayette, Louisiana, at the Divine Word Missionaries' parish of Immaculate Heart of Mary on September 28, 1975.

Members of the Francis family who joined him were his parents, Mr. and Mrs. Joseph A. Francis, of Lafayette, Mrs. Pauline Navarre of Lafayette, Mrs. Velma Boykin of St. Louis, Missouri, Mrs. Mable Bobb of Grand Coteau, Louisiana, and Dr. Norman C. Francis, President of Xavier University, New Orleans, Louisiana.

Fr. Anthony Bourges, S.V.D., preached the sermon for the occasion and members of the family did the readings and brought up the offertory gifts. Immaculate Heart of Mary's Choir sang and a reception was given by the parish in the school cafeteria. Bishop Gerard Frey was in attendance.

On Tuesday, October 7, the actual date of the ordination anniversary, over 70 priests concelebrated a Mass of Thanksgiving at Divine Word Seminary, Bay St. Louis. Over 275 friends of Father Francis gathered to honor him, many of whom came from all parts of the United States—California, New York, Vermont, Chicago, Kansas, Florida, etc. Fr. Terry Steib preached the homily.

VERY REV. JOSEPH FRANCIS, S.V.D.
Provincial Superior

Born on September 30, 1923 in Lafayette, Father Francis attended St. Paul's Elementary School conducted by the Sisters of the Holy Family prior to entering Divine Word Seminary in Bay St. Louis in 1946 to complete his philosophical and theological studies. He was ordained at Divine Word Seminary,

FOR PHOTOS SEE PAGES 70 & 71

Bay St. Louis in 1950. His first assignment was to the seminary as an instructor and Assistant Dean of Students. From 1952-1960 he assumed duties as Assistant Director of Holy Rosary Institute, Lafayette, Louisiana. His pastoral assignments include Administrator of Immaculate Heart of Mary par-

(Continued on Page 76)



An Unforgettable Centenarian

Immaculate Heart of Mary's parish, Lafayette, La., conducted by the Divine Word Missionaries, is blessed in the person of Mr. Charles Pete. He is 109 years young and has an exceptional memory and is still spry. It was only in his late 90's that he gave up plowing and picking corn. His wonderful memory is indeed a blessing in particular to his busy daughter-in-law with whom he now lives. She relies on him to remind her of things which she planned to do, but forgot.

Mr. Pete enjoys reminiscing for the entertainment of company. As the venerable narrator speaks only French, his daughter-in-law graciously translates into English. He recalls that his wedding day was one of the most outstanding events of his life. It took place on February 14, 1892. It was snowing! Needless to say, this was something quite unusual in that part of Louisiana. Relatives and friends came to the festivity by horse and buggy, which was the regular form of travelling. Amid the hilarity of the occasion, the huge

amount of cake, pies, and wine consumed made such an impression on him that he always relates it with much gusto. Perhaps his fondness of wine and highballs harks back to the memorable occasion. He still has a hearty appetite.

He was born in St. Martin Parish to slave parents, although born after slavery had been abolished. He was a hard working crop farmer until his retirement. Watching television, sitting on the porch and smoking his pipe are now his favorite pastimes.

To honor Mr. Pete on his 109 birthday this past July 20th, Rev. Joseph Guidry, S.V.D., Pastor at Immaculate Heart celebrated a Mass for him in the parish church. A party had preceded the evening Mass. As the oldest survivor of the Pete family (four deceased brothers, and two deceased sisters) Mr. Charles Pete has nine grandchildren, 21 great grandchildren and four great-great grandchildren. What finer tribute could be found for such a Grand Man?

Mr. Charles Pete chats with Fr. Joe Guidry, S.V.D. Pastor of Immaculate Heart of Mary parish.



A Missionary in the Southland

by JEROME HAINES, S.V.D.

One day a high school seminarian asked me for the story of my life for publication in their newspaper, the *Mini-Sem*. Naturally I was pleased but I also felt that I would say that the fact that I became a missionary was God's gift to me.

I was born in 1905 on a farm in Wisconsin. One learned hard work on a farm, especially when a large family is involved. As a young boy, God called me to follow Him as one of His Vineyard workers in the Divine Word Missionary Society. Shortly afterward, my brother Arthur joined me in preparation for the priesthood, and another brother joined the S.V.D.'s and became a Religious Brother. He has since passed on to his eternal reward, while my brother Arthur continues his work in southwest Louisiana.

Ordained at Techny, Illinois in 1935 I received my first appointment to St. Augustine's Seminary, Bay St. Louis, Mississippi as Dean of Students. Eventually I assisted my brother, Fr. Arthur in some of the Divine Word parishes and missions in Louisiana. In time I became the founder of two promising



Fr. Jerome Haines, S.V.D.

parishes in Franklin (St. Jules) and Four Corners, Louisiana.

In 1970 my health began to fail and the Provincial thought that a change of duties would benefit my health. I was able, after sufficient rest, to make the Tertiate Course in Nemi, Italy for our missionary priests and Brothers and it provided me with an on-going and updating of theological studies.

Upon my return to the States, I had regained sufficient health to substitute for a pastor in Texas and once again I was engaged in my pastoral apostolate. Now fully retired due to poor health, I enjoy the occasional opportunity to visit and spend some time with my priest brother.

Whatever I have accomplished as a Divine Word Missionary I owe to God and when I see the young men aspiring to the priesthood and brotherhood, I say to myself: "they don't know how blest they are for being called to the Divine Word Missionary Society."

Lafayette, Louisiana — September 28, 1975



Presentation of the Offertory Gifts by relatives: Nephew Desmond Bobb, Mr. John Bobb and Mrs. Essie Rose.



Immaculate Heart of Mary's choir under the direction of Fr. Jim Pawlicki, S.V.D. provided inspirational music for the solemn occasion.



The various Sacraments were presented by IHM students during the public reception for Fr. Francis.



Sr. Benigna, S.S.F., presents a gift to Fr. Francis from the Sisters of the Holy Family.



Sr. Frances, S.S.F., leads the IHM school children in song during reception.

Bay St. Louis — October 7, 1975



The Francis Family and friends gathered at Divine Word Seminary on October 7 in the same chapel where Fr. Francis was ordained 25 years ago.



Fr. Terry Steib, S.V.D., preached a stirring sermon for the 25th Jubilee service.



Fr. Francis elevates the Precious Blood during the Mass of Thanksgiving. Bishop Harold R. Perry, S.V.D., is to the far left and Bishop Joseph B. Brunini of Natchez-Jackson to the far right.



The John Ware Choir of Xavier University provided sacred music for the event.



Part of the large gathering of people from all around the United States.

"Es regnet und Gott segnet!"
(It rains and God sends a blessing)
—A German saying

Mound Bayou has another "D-Day"

by ANTHONY C. BOURGES, S.V.D.
Pastor, St. Gabriel's Mission
Mount Bayou, Mississippi

The author, Fr. Anthony Bourges, S.V.D., is seen at the 25th Jubilee celebration of Fr. Francis, where he preached the homily. To his left is Bishop Gerard Frey and Fr. Joe Guidry, S.V.D., Pastor of Immaculate Heart of Mary, Lafayette.



It was Sunday morning and when I awoke it was raining. As the time for our 9:00 A.M. Mass approached I was worried . . . it continued to rain and the only road leading to our church was torn up since it was being prepared for black-topping.

This was to be a special day since a mother, Mrs. Eunice Sanders, and her six children, Trebis-Elizabeth, Cynthia Gale, Stanley Byron, Lovie Shynette, Lois Jean, and Eric Leon were to be baptized. Mrs. Sanders is one of our teachers' aides, and the children are all students of St. Gabriel's Mission. They had made it, and were even early for the big event. Many of the parishioners were able to make their way to the Church for the Mass of Baptism.

Each Mass on Sunday in our parish is a High Mass. This particular Mass was the Mass written by Fr. Clarence Rivers. After a short homily we proceeded with the new rite of Baptism. Then I proceeded to confirm Mrs. Sanders who took the new name of Marie. After the Lord's Prayer I said: "By God's gift, through water and the Holy Spirit, we are reborn to everlasting life. In His goodness, may He continue to pour out His blessings upon all present, who are His sons and daughters. May He make them always, wherever they may be, faithful members of His Holy people. May He send His peace upon all who are gathered here, in Christ Jesus, Our Lord." The congregation sang a resounding "AMEN."

After Mass I congratulated the mother and her six children and told them how we welcome them and that Bishop Brunini, Bishop of Natchez-Jackson, had sent them his blessing.

It was truly my happiest day since coming to Mound Bayou and truly a red letter day for our Mission witnessing a mother and six children entering the Church.

"Es regnet und Gott segnet."



Left to right: Paul Cassabon, S.V.D., Richard Morrill, S.V.D., Allen Powell, S.V.D., Bernard Spitzley, S.V.D., and Brother Roger Latosynski, S.V.D.

Scenes from Vow Day — August 15, 1975

On August 15, 1975 four young men became members of the Society of the Divine Word. Fr. Francis Theriault, S.V.D., Assistant Provincial, accepted the vows of Paul Cassabon, S.V.D., Richard Morrill, S.V.D., Allen Powell, S.V.D., and Bernard Spitzley, S.V.D.

Fr. Theriault was acting in the name of Father Joseph Francis, S.V.D., Provincial Superior, who was recuperating from open-heart surgery. Brother Roger Latosynski, S.V.D. renewed his vows at the same ceremony. Music was provided by *The Apocalypse*, a singing group from St. Maria Goretti parish, New Orleans.



The Apocalypse choir from St. Maria Goretti parish, New Orleans sang for the Vow ceremony.

The newly professed with their Novice Master, Fr. John Stoessel, S.V.D., right, and Fr. Ed Dudink, S.V.D., Associate Novice Master, left.



"Es regnet und Gott segnet!"
(It rains and God sends a blessing)
—A German saying

Mound Bayou has another "D-Day"

by ANTHONY C. BOURGES, S.V.D.
Pastor, St. Gabriel's Mission
Mount Bayou, Mississippi

The author, Fr. Anthony Bourges, S.V.D., is seen at the 25th Jubilee celebration of Fr. Francis, where he preached the homily. To his left is Bishop Gerard Frey and Fr. Joe Guidry, S.V.D., Pastor of Immaculate Heart of Mary, Lafayette.



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The newly professed with their Novice Master, Fr. John Stoessel, S.V.D., right, and Fr. Ed Dudink, S.V.D., Associate Novice Master, left.



New Class of Novices RECEPTION

by MARK WRIGHT, Novice

The Brothers and priests of today are the leaders of the Christian community. Our task as Divine Word Missionaries is to "bring the message of salvation to any part of the world the Church sees fit to send us." Always before us must be the image of Jesus Christ. We are to serve Him and to do this in the most perfect manner possible we must stay in constant touch with Him. We must make ourselves real listeners; men open to God speaking in His Creation.

We came together with the intention of forming ourselves into this image: John DeBold left his home in Pittsburgh, and Jim Dougherty came from Dunmore, Pennsylvania; both served in the Divine Word Associate Program before coming down to Bay St. Louis. Jim Kelly from Chicago, Nick Nigro from Bellevue, Ohio; Paul Schmidt from San Bernardino, California; Steve Schuler from Ness City, Kansas; Ron Timock from Waterford, Michigan, and Pat Wenrick from Erie, Pennsylvania, were graduated from Divine Word College in Epworth, Iowa, last May, and after a summer of hard work headed South.

NEW CLASS OF 12 NOVICES are seen with their Novice Master, Fr. John Stoessel, S.V.D., and his associate, Fr. Ed Dudink, S.V.D.

Fr. Francis Theriault, S.V.D., Assistant Provincial of the Southern Province hands out copies of the Divine Word Missionaries' Constitutions to new class of Novices.

Richard Szippel from Lima, Ohio and Mark Wright from St. Louis, Missouri, returned last July from two years of teaching in the S.V.D. Mission in Nagoya, Japan.

The Novitiate is a special year in the life of a religious missionary priest and Brother. During this year, with the help of Fathers John Stoessel and Ed Dudink, we try to transform ourselves into men who are constantly receptive to God's Spirit, accustoming ourselves to seeing with the eyes of faith and coming to a greater realization of God's love for his people. We hope to make the best of this opportunity and to become responsible members of the Society of the Divine Word.



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**SKETCHES FROM THE
LIFE OF**

Fr. Janssen

His fellow priests were unanimous in declaring Father Janssen as unfit to start a mission seminary. One of them in a half-joking and half-serious mood told him: "You are just the man for this kind of thing. You have all the qualities needed: stubbornness, piety and an impractical mind."

* * *

He made this revelation about his experience in building: "Whenever we thought of a new building, we never asked ourselves if we had the money, but "Is the building necessary? Then we made a courageous start, even though only a small amount of the required sum was available. We have always been able to complete the buildings and pay for them." Such was the result of his trust in God.

* * *

At the end of a meal, a visiting priest began to praise him and his work. The embarrassed Founder tried in vain to change the subject. Finally in desperation, he grabbed a plate of cherries from the table, and shoving it before the speaker said: "These cherries are so good that you must eat some more of them!" Thus he silenced his eulogist.



Fr. Janssen at Prayer.

As a little boy, he liked to make drawings of churches. Years later when an acquaintance was told of the beautiful churches which Father Arnold built, he remarked: "I'm not surprised; he could do that when he was three years old."

* * *

Although very careful in spending money, he once gave a cab driver a very liberal tip. To his amazed companion, Father Arnold explained: "That often works better than the finest sermon."

* * *

A confrere who lived with him said: "He always let us share his joys, but his crosses he bore alone."

From the Writings of the Venerable Arnold Janssen

*Let us always take hold of prayer as
the key to all graces.*

*The true road to happiness is in the
fulfillment of the Divine Will.*

*To have a constant regard for the
Will of God saves us from worry
and undue haste.*

*A true servant of God must leave the
very success of his work
in the hands of God.*

*Let us always place our trust in the
wise direction of Divine Providence,
even in the darkest days.*

*God takes care of those who serve Him.
May the Heart of Jesus live in the
hearts of men!*



Father Francis' Jubilee

CONTINUED

ish, Lafayette, in 1960; Administrator of Holy Cross parish, Austin, Texas, 1960-61; St. Malachy's, Los Angeles, 1968; and St. John the Evangelist, Los Angeles, 1973.

Father Francis then became an instructor at Pius X High School in Downey, California, and shortly afterward started Verbum Dei High School, Watts, California, where he was principal from 1962-1967. In 1967 he was elected Provincial Superior of the Society of the Divine Word's Western Province, a post he held until 1973 when he was elected Provincial Superior of the Southern Province.

Having received an M.A. degree in Secondary Education from Catholic University, Washington, D.C., Father Francis has done further graduate studies at Xavier University, New Orleans; Loyola University, Los Angeles, and Mount St. Mary's, Los Angeles.

A national figure, Father Francis was a member of the AD HOC Committee of the National Council of Cath-

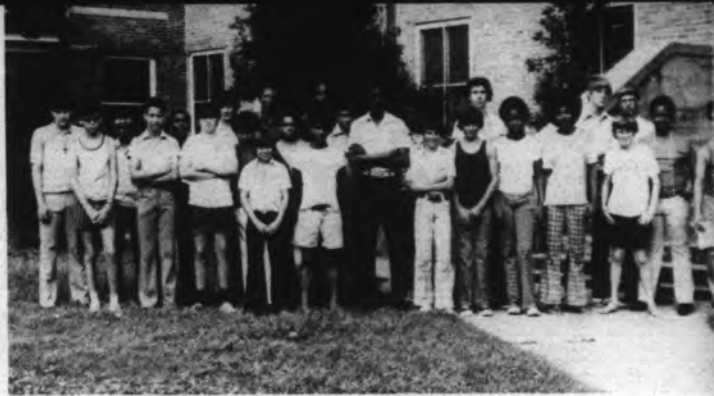
olic Bishops on Priestly Ministry and Formation. Besides being President of the Conference of Major Religious Superiors of Men, Father Francis holds numerous memberships as a board member, National Conference for Interracial Justice; Project Equality; Consultant for the Diocese of Natchez-Jackson; Board of Trustees, Catholic Theological Union, University of Chicago; Divine Word College, Epworth, Iowa, and membership on the Black Priests' Caucus, among others.

Fr. Francis and parents before Anniversary cake. Bishop Frey of Lafayette is on Mrs. Francis' left.





Concelebrated Mass at annual Retreat for Missionaries of the Southern Province.



1975 Sem-Week participants.



Rev. George Wilson, S.V.D., former Editor of Messenger, now Associate Pastor, Our Lady of Perpetual Help, St. Martinville, La.

BAY ST. LOUIS, MISSISSIPPI

Divine Word Seminary: Rev. George Wilson, S.V.D., former editor of the *Divine Word Messenger*, has been appointed Associate Pastor of Our Lady of Perpetual Help parish, St. Martinville, Louisiana. We wish Fr. Wilson God's choicest blessings in his new assignment and thank him for the fine job he did while editor.

1975 Student Body at Divine Word High School Seminary, Bay St. Louis.

During the first week of June, the largest crowd of S.V.D. priest and Brother missionaries in the Southern Missions ever, gathered for their annual retreat, given by Very Rev. John Musinsky, S.V.D., Superior General of the Divine Word Missionaries, and a team of Fathers John Fullenbach and Joseph Connolly.

The following week twenty-four young men gathered at the seminary for the annual Sem-Week.

Two noteworthy events were the celebration of the 100th anniversary of the Divine Word Missionaries which was celebrated on September 8 and the departure of four members of the Southern Province for Rome to participate in the beatification ceremonies of Fathers Janssen and Freinademetz. Representing the Southern Province were Fathers Anthony Bour-



ges, Maurice Rousseve, and Francis Wade, members of the first class of the Seminary, and Brother Theophane Alles, the oldest Brother of the Seminary community. A special honor came to the three priests and Brother Joseph Maddox on November 5, when they were honored by the National Black Catholic Clergy Caucus.

BATON ROUGE, LOUISIANA

St Paul's Parish: Fr. George Artis, S.V.D., and Associate Richard Jeschke, S.V.D., hosted the first centennial celebration of the year. A Mass of Thanksgiving was presided over by Bishop Joseph Sullivan of Baton Rouge, and a luncheon followed. In the afternoon Louisiana Governor Edwin Edwards met with the missionaries at the State Capitol for an informal discussion.

LAFAYETTE, LOUISIANA

St. Anthony's Parish: The Divine Word Missionaries have taken over the parish of St. Anthony's, Lafayette, Louisiana. Appointed pastor is Fr. William Oliver, S.V.D., Director of Holy Rosary Institute; his Associate will be Fr. Stanley Gootee, S.V.D.

Holy Rosary Institute: Beginning with the new school year, Holy Rosary's boarding section has been discontinued. The school remains a day high school for the students of the Lafayette area.

JACKSON, MISSISSIPPI

Holy Ghost Parish: A new parish rectory has been completed and Father Malcolm O'Leary, S.V.D., has moved into his new residence.

Governor Edwin Edwards of Louisiana meets with S.V.D. Missionaries on the occasion of the 100th Anniversary.



Participants in Mass of Thanksgiving, Sept. 8.

APPOINTMENTS

FR. THADDEUS BOUCREE, S.V.D., has been appointed Vocation Director for the Southern Province for Divine Word College, Epworth, Iowa. He will be interviewing prospective college applicants in the Southern states and will make his headquarters in Bay St. Louis.

Fr. Charles Leisring, S.V.D., has been appointed pastor of St. John's in Waco, Texas.

Fr. Thomas Mullally, S.V.D., has been appointed pastor of St. Paul's, Baton Rouge, Louisiana, while Fr. George Artis, S.V.D., has been appointed pastor of St. Mary's, Houston, Texas. Fr. Clifton Labbe, S.V.D., has been appointed pastor of St. Paul's, Baton Rouge, Louisiana. Fr. Richard Jeschke, S.V.D., has been assigned as Associate at Our Lady of Perpetual Help in St. Martinville, Louisiana. Fr. Michael Moody, S.V.D., has been assigned Associate Pastor in Broussard, Louisiana. Bishop Harold Perry, S.V.D., has taken over as pastor of Our Lady of Lourdes parish in the Archdiocese of New Orleans, and Fr. Lawrence Friedel, S.V.D., has retired after many years of dedicated service.



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MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS — two dollars

HIGH MASS — five dollars

TRIDUUM OF MASSES — ten dollars

NOVENA OF MASSES — twenty dollars

GREGORIAN MASSES (requested customarily
for but a single departed soul)
—seventy-five dollars

. cut on this line

Dear Father: I am sending the following Mass requests to you. I understand that dates for these will be arranged as close to my request as can be arranged.

Kind of Mass?

How Many?

For what Intention?

Offering?

Send Mass intentions. (with your name
and address) to:

FATHER SUPERIOR
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI 39520

PLACE THE SOUTHERN MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Southern Missions in the South, address this request to you: Will you remember our work in the Southern Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

TO HELP THE MISSIONS

We redeem all pieces of silver, gold, watches, eyeglasses, gold fillings, or any odd pieces of jewelry.

Cancelled stamps

Are also gratefully appreciated.

Send to:

BROTHERS' MISSION CLUB
ST. AUGUSTINE'S SEMINARY
BAY ST LOUIS, MISS. 39520

Divine Word Missionaries in the Southern Province U. S. A.



1975 STATISTICS FOR THE SOUTHERN PROVINCE

Bishops	2	Parishes	29
Fathers	73	Missions Stations	11
Brothers	10	Diocesan High School	1
Novices	12	Parish High School	1
Students	23	Elementary Schools	7

Not shown is Diocese of St. John's, Antigua, West Indies.

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